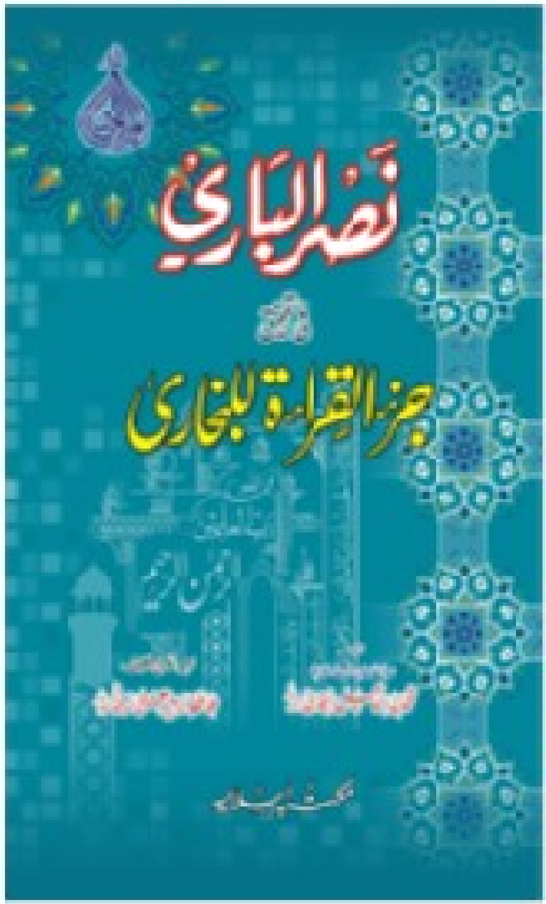


Translation in Urdu, Tahqeeq, and Ta'leeq by: Shaikh Zubayr Ali Za'ee (hafidhahullah)

Translation in English: Raza Hassan



Preface of the Research

All Praise is due to Allah. We praise Him, and seek His help and forgiveness. We seek refuge in Allah, Most high, from the evils of our own selves and from our wicked deeds. Whomever Allah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped expect Allah, alone, without partner or associate. I further testify that Muhammad is His slave and Messenger (sallallahu alaihi Wasallam). May Allah's peace and blessings be upon him. To proceed:

Verily, the best of speech is the Book of Allah, and the best of guidance is that of Muhammad (sallallahu alaihi Wasillam) and the evil of all matters is the innovation. Every innovation is a bid'ah, and every bid'ah is a misguidance, and every misguidance is in the Fire.

I seek refuge of Allah from the Shaytaan (Devil), the cursed; In the Name of Allah the Most Gracious The Most Merciful:

{{O you who believe! Obey Allah, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds.}} [Muhammad: 33]

And the Messenger of Allah [peace be upon him] said: ((Whoever obeys me will enter paradise and whoever disobeys me has refused.)) [Narrated by Bukhari in his Saheeh: 7280]

The foundation of Islaam is upon five (pillars).

1. Testifying **"La Ilaaha Illallah"** and **"Muhammad ur-Rasoolullah"**

2. Establishment of the Prayer.

3. Paying Zakaah.

4. Observing the fasts of Ramadaan.

5. And Hajj (Pilgrimage). [Saheeh Bukhaari: 8, Saheeh Muslim: 16/19]

The Issue of Surah Faatihah in the prayer is very important. It is narrated in a Mutawaatir hadeeth that:

((There is no prayer withouth Surah Faatihah.)) [See: This book: H. 19]

That's why the scholars of Islaam have written books on this issue, such as: The book of Leader of the Believers in Hadeeth, and Imam of the world in the Fiqh of Hadeeth, The Shaikh of Islaam Abu Abdullah Al-Bukhaari [rahimahullah], "Juzz al-Qira'at", and the book of Imam Baihaqi [rahimahullah], Kitaab al-Qiraat Khalf Al-Imaam etc.

At this time you are holding the book of Imam Bukhaari: “Juzz al-Qira’at” famous as “Al-Qira’at Khalf al-Imam”, or “Khair ul-Kalaam fil Qira’at Khalf al-Imam”.

Narrators of this book:

The central narrator of this book is: “Mahmood b. Ishaaq Al-Khazaa’ee Al-Qawaas [rahimahullah]”

Haafidh Ibn Hajar [rahimahullah] has graded one of the ahadeeth narrated by him to be Hasan. [Mawaafiq al-Khabar al-Khabar: Vol 1 Pg 417]

If the Muhadditheen grade a hadeeth to be Saheeh or Hasan, it is considered to be the tawtheeq of all its narrators. See: Nasb ur-Rayaa by Az-Zayla’ee [149/1, 264/3]

Three Siqah (Reliable) narrators have narrated from Mahmood b. Ishaaq:

1. Abu Nasr Muhammad b. Ahmed b. Moosa Al-Malaahmi (312 H – 395 H)

2. Abul Abbaas Ahmed b. Muhammad b. al-Hussain Ar-Raazi Al-Dareer (D. 399 H). [Taareekh Baghdaad: 438/13, Al-Irshaad by Al-Khaleeli: 974/3, Tadhkiratul Huffaadh: 1029/3 T. 957]

3. Abul Fadal Ahmed b. Ali b. Amr Al-Sulemaani al-Baikandi Al-Bukhari (311 H – 454 H). [Tadhkiratul Huffaadh: 1036/3 T. 960]

Mahmood b. Ishaaq mentioned above is Siqah (Reliable), Sudooq (Truthful), and Hasan ul-Hadeeth, according to Haafidh Ibn Hajar [rahimahullah]. No Muhaddith have declared him Majhool. The saying of some liars in 14th and 15th century that he is Majhool is rejected from the very root. See: The first edition of Juz al-Qira’at by Al-Bukhari Pg 13.

The mention of Mahmood b. Ishaaq Al-Bukhari Al-Qawaas is present in Taareekh al-Islaam by Adh-Dhahabi: Vol 25 Pg 83.

Haafidh Dhahabi said:

"And he narrated ahadeeth, and lived a long life."

Muhaddith Abu Ya'la Khaleeli Qazweeni (D. 446 H) wrote that:

"And Mahmood has narrated the Ajzaa of Imam Bukhari at the end in Bukhara, and Mahmood died in 332 H." [Al-Irshaad fi Ma'rifa Ulama ul-Hadeeth: Vol 3 Pg 968 T 895]

The student of Mahmood: Al-Malaahmi is also Siqah (Reliable). [Taareekh Baghdaad: 356/1 T 285]

This proves that the attribution of this book to Imam Bukhari is absolutely Saheeh; therefore the criticizm of some people in the modern century on this attribution is wrong.

Imam Baihaqi and other Major Scholars have taken evidences from the Kitaab al-Qira'at of Imam Bukhari, which is a proof that they used to consider this book to be the book authored by Imam Bukhari.

The Evidences and Athaar for Reciting Faatihah Behind the Imam:

From the Qur'aan:

1. Allah The Most High said:

And indeed, We have bestowed upon you seven of Al-Mathani (seven repeatedly recited Verses), (i.e. Surat Al-Fatihah) and the Grand Qur'an. [Hijr: 87]

The Apostle of Allah [peace be upon him] said:

Surah Faatihah is the seven repeatedly recited verses. [Saheeh Bukhari: 380/3 H. 4704]

The Mufassir (Explainer) Of Quraan, Qatadah b. Da'amah (Tabi'ee) said:

Whether it is Fard or Nafal, Surah Faatihah is repeated in every rak'ah. [Tafseer Abdur Razzaq: 1456, Tafseer b. Jareer At-Tabari: Vol 14 Pg 39, Chain Saheeh]

2. Allah (swt) said:

So, recite you of the Qur'an as much as may be easy for you. [Al-Muzammil: 20]

From this Noble Verse, Abu Bakr Ahmed b. Ali ar-Raazi Al-Jassas Hanafi [Ahkaam al-Quraan: Vol 5 Pg 367] and Mulla Abul Hasan Ali b. Abi Bakr Al-Marghinani [Al-Hidayah Awwalain: Vol 1 Pg 98 Chapter: Sifaat as-Salaat] and others have taken evidence for the obligation of the recitation in the Prayer.

Nasr b. Muhammad Al-Samarqandi Al-Hanafi (D. 375 H) wrote:

The Prayer of Night is meant from this, and it is said that what is easy from the quraan, recite it in all the prayers. [Tafseer Samarqandi: 418/3]

{{As much as is easy for you}} is meant for Surah Faatihah, as is proven from Sunan Abu Dawood [H. 859, Hasan] etc.

Haafidh Dhahabi wrote about Abu Bakr al-Jassas that:

He was inclined towards the Mu'tazilah, whatever is present in his books points towards it, (For example see) In The Mas'ala Ruwiyat (Seeing of the Lord), and others. [Taareekh ul-Islaam by Adh-Dhahabi: Vol 26 Pg 432]

Meaning this person was a Mu'tazali. Doctor Muhammad Hussain Adh-Dhahabi wrote:

Mansoor billah has mentioned him in Tabaqaat al-Mu'tazilah, and you will find the accordance to this saying in his Tafseer. [Al-Tafseer wal Mafassrioon: Vol 2 Pg 438]

3. Allah (swt) said:

And that man shall have nothing but what he strives for. [Najam: 39]

4. Allah (swt) said:

And remember your Lord within yourself humbly and fearing. [A'raaf: 205]

Haafidh Ibn Hazam Andalusi (D. 456 H) while explaining this verse wrote:

It only mentions to remember (Dhikr) silently, and to forsake doing it loudly. [Al-Muhalla: Vol 3 Pg 239, Mas'ala: 360] For More details: See: Tozeeh ul-Kalaam (Vol 1 Pg 102-118)

5. Allah (swt) said:

(And when they listen to what has been sent down to the Messenger) They say: "Our Lord! We believe; so write us down among the witnesses. [Maidah: 83]

This Verse proves that when Quran is recited, the essential talk can be done in accordance to the Quraan and Sunnah.

6. Allah (swt) said:

And when it (the Quran) is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. [Qasas: 53]

7. Allah (swt) said:

O you who believe! Obey Allah, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds. [Muhammad: 33]

8. Allah (swt) said:

And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). [Hashar: 7]

9. Allah (swt) said:

And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'an)], that you may explain clearly to men what is sent down to them. [Nahal: 44]

From the Marfoo' Ahadeeth:

1. It is narrated from Ubaadah b. As-Saamit [radiallah anhu] that The Messenger of Allah [peace be upon him] said:

((There is no prayer for the one who does not recite Surah Faatihah.)) [Juzz al-Qira'at: H. 2, Saheeh Bukhari: 756, Saheeh Muslim: 34, 394/36]

2. It is narrated from Abu Hurayrah [radiallah anhu] that the Apostle of Allah [peace be upon him] said:

((Whoever performs a prayer and does not recite Surah Faatihah (in it), thus his prayer is invalid. He [peace be upon him] said this three times.)) [Juzz Al-Qira'at: 11, Saheeh Muslim: 395]

3. It is narrated from Aishaa [radiallah anha] that the Apostle of Allah [peace be upon him] said:

((Every prayer in which Surah Faatihah is not recited is Invalid.)) [Sunan Ibn Maja: 840, Ahmed: 275/6 H. 26888]

4. It is narrated from Abdullah b. Amr b. Al-Aas [radiallah anhu] that the Apostle of Allah peace be upon him] said:

((Every prayer, in which Surah Faatihah is not recited, is Invalid.)) [Juzz al-Qira'at: 14, Ibn Maja: 841]

5. It is narrated from Abdullah b. Umar [radiallah anhu] that the Apostle of Allah [peace be upon him] said:

((There is no prayer for the one who does not recite Surah Faatihah.)) [Kitaab al-Qira'at by al-Baihaqi: Pg 50 H. 100, Chain Saheeh]

6. It is narrated from Abu Hurayrah [radiallah anhu] that the Messenger of Allah [peace be upon him] said:

((There is no prayer without the recitation.)) [Saheeh Muslim: 396, Juzz Al-Qira'at: 153]

7. It is narrated from Abu Hurayrah [radiallah anhu] that the Messenger of Allah [peace be upon him] said:

((Recitation is done in every Prayer.)) [Juzz al-Qira'at: 13, Saheeh Bukhari: 772, Saheeh Muslim: 396]

8. It is narrated from Abu Hurayrah [radiallah anhu] that the Messenger of Allah [peace be upon him] said:

((You all should recite.)) [Juzz al-Qira'at: 73, Abu Dawood: 821, Chain Saheeh]

9. It is narrated from a Badri Companion (one who participated in the war of Badr) [radiallah anhu] that the Messenger of Allah [peace be upon him] said:

((Say the Takbeer, then recite, then bow.)) [Juzz al-Qira'at: 103, and it is Saheeh]

Khaas Dalaail (Specific Evidences):

1. It is narrated from Anas [radiallah anhu] that The Prophet [peace be upon him] said (to his Muqtadis/followers):

((Thus do not do it (recitation), and every one of you should recite Surah Faatihah to him self (silently).)) [Juzz al-Qira'at: 255, Ibn Hibbaan: 458, 459, and Al-Kawakib al-Duriyah Pg 19, Saheeh]

A Matrook ul-Hadeeth person, named Faqeerullah Al-Mukhtasas "Al-Athari" Al-Deobandi while refuting Al-Kuwakib al-Duriyah, wrote:

"In Juzz al-Qira'at, Imam Bukhari has narrated this hadeeth by saying: An Rajul min ashaabin-nabi (A Man from the Companions of the Prophet narrated), and he did not mentioned it from Anas, so how did he take evidence from it?" [Risalah Fatihah Khalf al-Imam, The refutation of Ali Zai: Pg 13]

My (Shaikh Zubayr's) student, Abu Thaaqib Muhammad b. Ghulaam Sarwar al-Hadrawi, had written a letter to this Faqeerullah regarding this issue (at 6th March 2000), to which he did not give any reply, and remained silent. I still have the copy of the registery of this letter, walhamdulillah.

2. It is narrated from a Sahabi (Companion) [radiallah anhu] that the Messenger of Allah [peace be upon him] said (to his Muqtadis/followers):

((Thus do not do it (recitation), and every one of you should recite Surah Faatihah to him self (silently).)) [Juzz al-Qira'at: 67 and Al-Kuwakib: Pg 29, Saheeh]

3. Naafi' b. Mahmood (Tabi'ee) narrates from Ubadah b. As-Saamit (Sahabi) [radiallah anhu] that the Messenger of Allah [peace be upon him] said (to his Muqtadis/Followers):

((Do not recite anything, except Surah Faatihah, because there is no prayer for the one who does not recite it.)) [Kitaab al-Qira'at by Al-Baihaqi: Pg 64 H. 121, Chain Hasan, authenticated by Al-Baihaqi]

In one chain the following words are present:

((When I am reciting out loud, then no one of you should recite anything except Surah Faatihah.)) [Sunan an-Nasaa'ee: 921, Juzz al-Qira'at: 65, Al-Kawakib al-Duriyah: Pg 29]

(Keep in mind that) Naafi' b. Mahmood is Siqah (reliable), the Jumhoor have declared him reliable.

4. It is narrated from Abdullah b. Amr b. Al-Aas [radiallah anhu] that the Apostle of Allah [peace be upon him] said (to his followers) that:

((Do not recite anything, except Surah Faatihah.)) [Juz al-Qira'at: 63, Al-Kawakib al-Duriyah: Pg 35, Chain Hasan]

5. Muhammad b. Ishaaq narrated from Makhool, From Mahmood b. ar-Rabee' [radiallah anhu], From Ubadah [radiallah anhu] that the Apostle of Allah [peace be upon him] said (to his Muqtadis/followers):

((Do not recite anything except Surah Faatihah, for verily there is no prayer for the one who does not recite it.)) [Juzz al-Qira'at: 257, Al-Kawakib al-Duriyah: Pg 41]

Muhammad b. Ishaaq is Hasan ul-Hadeeth and Siqah according to the Jumhoor. 'Alaa b. Haarith has done his Mutabi'ah (Support). [See: Kitaab al-Qira'at by Al-Baihaqi Pg 62 H. 115, and Al-Kawakib al-Duriyah: Pg 46]

It is not proven that Makhool is a Mudallis. [See: Tabaqaat al-Mudalliseen with my (Shaikh Zubayr) Tahqeeq: 3/108]

Only Ibn Hibbaan and Dhahabi have declared him Mudallis. They both used to consider Irsaal also to be Tadlees. [See: Ath-Thaqaat by Ibn Hibbaan: 98/6, Al-Mawqazat by Adh-Dhahabi: Pg 47, Mizaan ul-I'tidaal: 326/2]

Therefore, until when another Muhaddith does not do their Mutabi'ah, or until when there is no clear evidence, it will not be accepted from them.

6. It is narrated from Mu'awiyah b. Al-Hakam Al-Salmi [radiallah anhu] that the Apostle of Allah [peace be upon him] said to them (to the Muqtadis):

((Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness, and recitation of the Qur'an.)) [Saheeh Muslim: 537, Juzz al-Qira'at: 69, 70, and Al-Kawakib al-Duriyah: Pg 49]

A Muqtadi recites (Surah Faatihah from the) Quraan, just as he reads Tasbeeh, and Takbeer in the Prayer.

7. A hadeeth is narrated by Abdullah b. Amr b. Al-Aas [radiallah anhu], the summary of which is that:

((He used to recite behind the Apostle of Allah [peace be upon him], when he used to be silent (during the pauses), and when he [peace be upon him] was reciting, he would remain silent.)) [Kitaab al-Qira'at by Al-Baihaqi: Pg 126 H. 301, Chain Hasan, Al-Kawakib al-Duriyah: Pg 48]

8. It is narrated from Abu Hurayrah [radiallah anhu] that the Apostle of Allah [peace be upon him] said:

((When the Iqamah for the Prayer is established, say takbeer, then recite (Faatihah), then bow (with the Imam).)) [Juzz al-Qira'at: 113, Chain Saheeh]

9. It is narrated from Rafa'ah b. Raafi' Al-Zarqi [radiallah anhu] that the Apostle of Allah [peace be upon him] said:

((When the Iqamah for the Prayer is established, say takbeer, then recite Surah Faatihah and whatever is easy for you, then bow.)) [Sharh as-Sunnah by Al-Baghawi: Vol 3 Pg 10 H. 554 and he said: This hadeeth is Hasan.]

Here, the phrase "and whatever is easy for you" is related to the silent prayers, not the loud prayers. See: The passed H. 3. It should be understood that "and whatever is easy for you" is not compulsory even in the silent prayers. See: Juzz al-Qira'at: 8.

From the Athaar of Sahaabah:

1. Umar [radiallah anhu] said regarding the recitation of Faatihah behind the Imam that:

Yes (Recite)….. Even if I am reciting. [Juzz al-Qira'at: 51, Saheeh]

2. Abu Hurayrah [radiallah anhu] said regarding the recitation of Faatihah behind the Imam, that:

Recite it (Faatihah) to your self (Silently). [Juzz al-Qira'at:11 and Saheeh Muslim: 395]

And said:

When the Imam recites Surah Faatihah, thus you recite it too, and finish it before him. [Juzz al-Qira'at: 283, Chain Saheeh]

It is narrated in one narration that a questioner asked:

What should I do when the Imam is reciting out loud? Abu Hurayrah [radiallah anhu] replied:

"Recite it to your self (silently)." [Juzz al-Qira'at: 73 Chain Hasan, and Saheeh with its Shawaahid]

3. Abu Sa'eed Al-Khudri [radiallah anhu] said about the recitation behind the Imam, that:

(Recite) Surah Faatihah. [Juzz al-Qira'at: 11, 105, Chain Hasan. Al-Kawakib al-Duriyah: Pg 68, 69]

4. Ubaadah b. As-Saamit [radiallah anhu] said after reciting Surah Faatihah behind the Imam, that:

"Yes, Verily there is no prayer without it [Faatihah]." [Musannaf Ibn Abi Shaibah: 375/1 H. 3770, Chain Saheeh]

For more Athaar of Ubaadah [radiallah anhu], See: Juzz al-Qira'at: 65, and others.

Sarfaraaz Khaan Safdar Deobandi wrote:

"This is absolutely true that Ubaadah [radiallah anhu] was of the view to recite Surah Faatihah behind the Imam, and this is his tahqeeq, his way, and his Maslak." [Ahsan ul-Kalaam: 142/2, and Al-Kawakib al-Duriyyah: Pg 13]

Some Deobandis feel very outraged on Ubaadah [radiallah anhu] and Mahmood b. Ar-Rabee' [radiallah anhu] due to the issue of Faatihah Khalf Al-Imam. Here are a few examples for this:

- Hussain Ahmed Madani Tandawi Deobandi said:

"Ubaadah [radiallah anhu] has narrated this hadeeth with the expression "AN", while he is a Mudallis, and 'An'ana of a Mudallis is not acceptable." [Tozeeh Tirmidhi: Pg 436 Pub. By Madani Mission Book Depot]

He also said:

"Because the narrator of some of them is Ubaadah, who is a Mudallis" [Same: Pg 437]

Whereas, Ubaadah [radiallah anhu] is the famous Badri Companion (One who participated in the war of Badr), and accusing the Sahabah of being Mudallis is extremely wrong and Baatil. It should be kept in mind that the Mursal narrations of the Sahabah are also acceptable.

- Muhammad Hussain Naylwi Deobandi Mamati wrote:

"Abu Nu'aym is the Kuniyah of Mahmood b. Ar-Rabee'." [A'dal al-Kalaam: Pg 29 Pub. Gulistaan Vol 5 Shumara: 12]

He further said:

"It should be known that Abu Nu'aym Mahmood b. Ar-Rabee' is Mudallis…." [Same: Pg 23]

- Master Ameen Okarvi said:

"And this Ubaadah is Majhool ul-Haal. (Mizaan al-I'tidaal)" [Tajalliyaat Safdar Pub. By Asha't al-Uloom Al-Hanafiyah Faisalabad Vol 3 Pg 152, and Juzz al-Qira'at with Comments of Ameen Okarvi: Pg 131 Under H. 150]

It should be kept in mind that the reference of Mizaan al-I'tidaal regarding Ubaadah [radiallah anhu] is a blatant lie of Mr. Okarvi. There is no verdict of Ubaadah b. as-Saamit [radiallah anhu] being Majhool present in Mizaan al-I'tidaal, walhamdulillah.

5. Abdullah b. Abbaas [radiallah anhu] said:

"Recite Surah Faatihah behind the Imam." [Musannaf Ibn Abi Shaibah: Vol 1 Pg 375 H. 3773, Saheeh, Al-Kawakib al-Duriyah: Pg 70, 71]

6. Anas [radiallah anhu] was of the view to recite Surah Faatihah behind the Imam, and also of the view to recite one Surah (in the silent prayer). Thaabit b. Aslam al-Banani (Tabi'ee) said:

He (Anas) used to command us to recite (Faatihah) behind the Imam. [Kitaab al-Qira'at by Al-Baihaqi: Pg 101 H. 231, and Al-Kawakib al-Duriyah: Pg 73, Chain Hasan]

7. Abdullah b. Amr b. Al-Aas [radiallah anhu] used to recite (Surah Maryam) behind the Imam (in Zuhr and Asr). [Juzz al-Qira'at: 60 etc, Al-Kawakib al-Duriyah: Pg 74, 75]

8. It is narrated from Jaabir b. Abdullah Al-Ansaari [radiallah anhu] that:

"We used to recite Surah Faatihah and another Surah behind the Imam in the first two rak'ahs, and Surah Faatihah (only) in the other two rak'ahs of Zuhr and Asr prayers." [Ibn Maja: 843, Chain Saheeh, Authenticated by Al-Busayri]

9. Ubay b. Ka'b [radiallah anhu] used to recite (Surah Faatihah) behind the Imam. [Juzz al-Qira'at: 52, Hasan, Al-Kawakib al-Duriyah: Pg 75, 76]

For more athaar apart from these, see: Kitaab al-Qira'at By Al-Baihaqi etc.

From the Athaar of Tabi'een:

1. In answer to the question: "Should I recite behind the Imam?", Sa'eed b. Jubayr [rahimahullah] replied: "Yes, Even when you are listening to his recitation." [Juzz al-Qira'at: 273, Chain Hasan]

   He said in another narration: "It is necessary that you recite Surah Faatihah behind the Imam." [Musannaf Abdur Razzaq: 133/2 H. 2789, and Tozeeh al-Kalaam: Vol 1 Pg 530, and Kitaab al-Qiraat by Al-Baihaqi: 237, Abdur Razzaq has clarified to have it heard]

2. Hassan Basri [rahimahullah] said:

   "Recite Surah Faatihah behind the Imam to yourself (Silently) in every Prayer." [Kitaab al-Qira'at by Al-Baihaq: Pg 105 H. 242, and Al-Sunan al-Kubra of him: 171/2, Chain Saheeh, Tozeeh ul-Kalaam: 538/1, Musannaf Ibn Abi Shaybah: 374/1 H. 3762]

3. Aamir Ash-Sha'bee said:

   Recite Surah Faatihah and another Surah behind the Imam in Zuhr and Asr prayers, and recite Surah Faatihah (only) in the last two rak'ahs. [Musannaf Ibn Abi Shaybah: Vol 1 Pg 374 H. 3764, Chain Saheeh]

   Imam Sha'bi [rahimahullah] used to consider it good to recite behind the Imam. [Musannaf Ibn Abi Shaybah: Vol 1 Pg 375 H. 3772, Chain Saheeh]

4. Ubaydullah b. Abdullah b. Utbah [rahimahullah] used to recite (Faatihah) behind the Imam. [Musannaf Ibn Abi Shaybah: 373/1 H. 3750, Chain Saheeh]

5. Abu Al-Maleeh Usaamah b. Umayr [rahimahullah], used to recite Surah Faatihah behind the Imam. [Musannaf Ibn Abi Shaybah: 375/1 H. 3768, Chain Saheeh, and Juzz al-Qira'at: 46]

6. Hakam b. Utaybah [rahimahullah] said:

   "Recite Surah Faatihah and another Surah in the first two rak'ahs of the prayer in which the recitation is not done out loud, and recite Surah Faatihah (only) in the last two rak'ahs.**"** [Musannaf Ibn Abi Shaybah: 374/1 H. 3766, Chain Saheeh, Tozeeh al-Kalaam: Vol 1 Pg 555]

7. Urwah b. Az-Zubayr [radiallah anhu] used to recite (Faatihah, and More than that) behind the Imam in the silent prayers. [Muwatta Imam Maalik: 85/1 H. 186, Chain Saheeh]

8. Qaasim b. Muhammad [rahimahullah] used to recite (Faatihah and something more) behind the Imam in Silent prayers. [Muwatta Imam Maalik: 85/1 H. 187, Chain Saheeh]

9. Naafi' b. Jubayr b. Mut'am [rahimahullah] used to recite (Faatihah and something more) behind the Imam in silent prayers.

From the Athaar of the Scholars:

1. Imam Muhammad b. Ibraaheem b. Al-Mundhir Al-Nisaburi [rahimahullah] (D. 318 H) was of the view to recite in the pauses of the Imam. [See: Al-Awsat by Ibn al-Mundhir (Vol 3 Pg 110, 111]

2. Imam Awzaa'ee [rahimahullah] has commanded to recite behind the Imam in the loud prayers. [See: Juzz al-Qira'at, Under: 66, and Kitaab al-Qira'at by Baihaqi: 247, Chain Saheeh, and Tozeeh al-Kalaam: Vol 1 Pg 556]

3. Imam Shafi'ee said:

No one's prayer is valid, if he doesn't recite Surah Faatihah in each rak'ah whether he is Imam, or Muqtadi, whether the Imam is reciting out loud or silently. It is necessary for the Muqtadi to recite Surah Faatihah in the silent and aloud (both the prayers). [Juzz al-Qira'at: Under 226, Ma'rifat as-Sunan wal Athaar by Baihaqi: Vol 2 Pg 58 H. 928, Chain Saheeh]

The narrator of this saying, Rabee' b. Sulemaan Al-Maraadi said:

"This is the last saying of Imam Shafi'ee that was heard." [Same]

In opposition to this last saying, no other abbreviated or vague saying from Kitaab al-Umm etc will be considered reliable; rather it will be considered Mansookh due to this unambiguous saying.

4. Imam Abdullah b. Al-Mubaarak [rahimahullah] was of the view to recite behind the Imam. Imam Tirmidhi said:

"He (meaning: Ibn al-Mubarak) was of the view to recite behind the Imam." [Sunan Tirmidhi: 311]

In Kitaab al-Illal [Published by Darussalam: Pg 889], Imam Tirmidhi [rahimahullah] has mentioned those authentic chains through whom the fiqhi sayings of Imam Abdullah b. Al-Mubaarak [rahimahullah] have reached him. There is not a single Da'eef chain in it.

5. Imam Ishaaq b. Rahway [rahimahullah] was of the view to recite behind the Imam. [Sunan Tirmidhi: H. 311, and Kitaab al-Illal: Pg 889]

6. Imam Bukhari [rahimahullah] was also of the view to recite (Faatihah) behind the Imam in aloud and silent prayers, for which this book “Juzz al-Qira’at”, and Saheeh Bukhaari [H 788] are witnesses.

7. Imam Muhammad b. Ishaaq b. Khuzaymah al-Nisaburi [rahimahullah] (D. 311 H) was also of the view to recite behind the Imam in aloud prayers. [See: Saheeh Ibn Khuzaymah: Vol 3 Pg 36 Chapter: Al-Qiraat Khalf al-Imam wa inna Jahar al-Imam bil Qiraat: Before H. 1581]

8. Imam Ibn Hibbaan al-Basti [rahimahullah] was also of the view to recite behind the Imam. [See: Saheeh Ibn Hibban, Al-Ihsaan: Vol 3 Pg 142 Before H. 1791]

9. Imam Baihaqi [rahimahullah] was also of the view to recite behind the Imam, for which his books, “Kitaab al-Qira’at Khalf al-Imam”, Al-Sunan al-Kubra, and Ma’rifat as-Sunan wal Athaar are the excellent witnesses.

From all these references, we came to know that, the recitation (of Faatihah) behind the Imam is proven from: **(1)** The Apostle of Allah [peace be upon him], **(2)** Sahabah [radiallah anhum], **(3)** Tabi’een, and **(4)** The reliable Scholars of Islaam, from their sayings as well as from their actions. Therefore this saying and action is neither against the Quraan, nor Hadeeth, nor Ijmaa walhamdulillah.

The meaning of the narrations in which the abstinence from the recitation, and the order “to remain silent (Insaat)” is mentioned, is that:

- Recitation should not be done very loudly behind the Imam. (Interrupting the Imam to correct him is the exception)

- Nothing should be recited apart from Surah Faatihah in aloud prayers. (The Opening Takbeer, Ta’ooz before Faatihah, and correcting the Imam, are the exceptions)

With this reconciliation, all the evidences can be followed, and there remains no contradiction. And every person can understand that the way in which Quraan, Hadeeth, Ijmaa, and the Athaar of Salaf all can be followed, and in which no contradiction remains, is the best way. The act of some people, who put conflictions between the evidences of the Shari'aah, is wrong and condemnable.

Imam Ibn Abdul Barr (D. 463 H) said:
"And verily there is the consensus of all the scholars that the Prayer of the one who recites (Surah Faatihah) behind the Imam is complete (Valid), and it is not binding upon him to repeat it. [Al-Istadhkaar: 193/2, Al-Kawakib al-Duriyah: Pg 52]

Molvi Abdul Hay Lakhnawi Hanafi has written very clearly and openly that:
The prohibition of reciting Faatihah behind the Imam is not proven from any Marfoo' Saheeh hadeeth, and whatever Marfoo' ahadeeth they (the opposers of Faatihah Khalf al-Imam) mention are not Saheeh, and there is no basis for them. [Al-Ta'leeq al-Mumjad: Pg 101 Haashiah: 1, Al-Kawakib al-Duriyah: Pg 53]

The Biography of Imam al-Bukhaaree [rahimahullah]

Imam Abu Abdullah Muhammad b. Ismaa'eel b. Ibraaheem Al-Ja'fee [May Allah's mercy be upon him] was born in 194 H. According to the Numerical (Abjad) calculation, his date of birth is "Sidq" meaning Truth.

The following are the names of some of his respectable Teachers:
Ahmed b. Hanbal, Ahmed b. Saalih al-Misri, Ishaaq b. Rahwayh, Sulemaan b. Harb, Abdullah b. az-Zubayr Al-Humaydi, Ali b. Abdullah al-Madeeni, Abu Bakr b. Abi Shaybah, Yahya b. Ma'een, Abdullah b. Abdur Rahmaan ad-Daarimi, and others. [May Allah's Mercy be upon all of them]. [Tahdheeb Al-Kamaal: 84, 85/16]

The names of some of his respectable Students are as follows:

Tirmidhi, Ibn Abi Aasim, Abu Bakr Abdullah b. Abi Dawood, Ibn Abi Dunya, Abu Zur'ah ar-Raazi, Abu Haatim ar-Raazi, Imam Muhammad b. Ishaaq al-Khuzaymah, Muhammad b. Nasr al-Marwazi, Muslim b. Al-Hajjaj, Muhammad b. Yusuf al-Farbari, and Mahmood b. Ishaaq al-Khazaa'ee etc. [May Allah's Mercy be upon all of them]. [Same Ref: Pg 86, 87]

The following are some of the famous books authored by him:

Saheeh al-Bukhari, Al-Taareekh al-Kabeer, Al-Taareekh al-Awsat, Al-Taareekh al-Sagheer, Ad-Du'afa, Khalq Af'aal al-Ibaad, Al-Adab al-Mufrad, Juzz Rafa al-Yadain, and Juzz al-Qira'at etc. [See: Muqaddimah Al-Taareekh al-Sagheer/Awsat: Vol 1 Pg 18]

Imam Tirmidhi [rahimahullah] said:

I did not see an expert in Illal (Hidden Defect in a Hadeeth), Taareekh (History), and Asaaneed (Chains), neither in Kharasaan nor in Iraaq, like him (Imam Bukhari).
[Taareekh Baghdaad: Vol 2 Pg 27, Chain Saheeh, Al-Illal al-Sagheer Pg 889]

Imam Ibn Hibbaan [rahimahullah] said after mentioning him among the Siqah narrators, that:

"He was one of those people who collected (Ahadeeth), authored books, travelled, Preserved (ahadeeth), and negotiated, and preached towards it. His concentration remained on the preservation of ahadeeth and athaar, besides that he also had the knowledge of Taareekh, and Ma'rifat of Ayyaam. He was always the practiser of secret devoutness and continous worship until his death. May Allah's mercy be upon him."
[Kitaab ath-Thiqaat: 113, 114/9]

Haafidh Dhahabi [rahimahullah] said:

“He was the Imam, Haafidh, Hujjah, Head, and Mujtahid (Mutlaq) in Hadeeth and Fiqh. He was one of the chosen people of this world with his Deen, devoutness, and faithfulness.” [Al-Kaashif: Vol 3 Pg 18]

Haafidh Ibn Hajar [rahimahullah] said:

He was a Mountain of Memorization, and Imam of the world in the FIqh of Hadeeth. [Taqreeb at-Tahdheeb: 5727]

It is narrated in Kitaab al-Jarh wal Ta’deel by Ibn Abi Haatim ar-Raazi (191/7) that: Abu Haatim ar-Raazi, and Abu Zur’ah Ar-Raazi stopped narrating from Imam Bukhari, due to the letter of Muhammad b. Yahya Nishaburi (al-Zahli). There are two answers to this saying:

1. If a Siqah narrator stops narrating from a Siqah narrator, then that Siqah narrator does not become Matrook.

   Imam Muslim had abandoned narrating from Muhammad b. Yahya al-Zahli [rahimahullah], so should Imam Zahli also be considered Matrook?

   Let’s mention here, for the sake of information that, the Hanafi Scholars consider Imam Abu Hanifah [rahimahullah] to be Siqah.

   Abu Haatim ar-Raazi said:

   “Then at the end, Ibn al-Mubaarak abandoned him (Abu Hanifah).” [Kitaab al-Jarh wal Ta’deel Vol 8 Pg 449]

So what's your opinion? Should the Ahnaaf now consider Imam Abu Haneefah to be Matrook?

2. It is known from Tahdheeb al-Kamaal and others that Imam Abu Haatim ar-Raazi and Imam Abu Zur'ah ar-Raazi both have narrated from Imam Bukhari. Therefore, it indicates that the narration of Kitaab al-Jarh wal Ta'deel is Mansookh (Abrogated), and it is not permissible to take evidence from an abrogated narration. The accordance to this abrogation is also done through the fact that Imam Abu Zur'ah Ar-Raazi has not even mentioned the name of Imam Bukhari in his book Ad-Du'afa. If he would have been Da'eef or Matrook according to him, then he must have mentioned in Kitaab ad-Du'afa. On the contrary, Imam Abu Zur'ah has openly mentioned Imam Abu Haneefah in Kitaab ad-Du'afa [Vol 2 Pg 664 Bio # 338], and said:

"Abu Haneefah was Jahmi (meaning he was not from Ahlus-Sunnah wal Jama'ah)." [Kitaab ad-Du'afa: Vol 2 Pg 570]

Imam Abu Zur'ah expelled Abu Haneefah from Ahlus-Sunnah wal Jama'ah and added him in the bid'ati sect of Jahmiyah.

The summary is that the nation of Islaam is consented upon the Adaalat (preciseness) and Amamat (Leadership) of Imam Bukhari [rahimahullah], and has given his book, Saheeh Bukhaari, the title of "The Most Authentic Book After the Book of Allah", and it has gained the acceptance of community (Talaqi bil Qabool).

Many elders of Deobandi Madhab have also considered this book to be the most authentic book after the book of Allah. For example:

- Rasheed Ahmed Gangohi [Talifaat Rasheedia: Pg 337, 343]
- Qaari Muhammad Tayyib [Fadhal ul-Baari: Vol 1 Pg 26]
- Abdul Haqq Haqqani [Aqaaid al-Islaam: Pg 100, Book liked by Muhammad Qaasim Nanotwi, Pg 264]
- Mufti Rasheed Ahmed Ludhianvi [Ahsan ul-Fatawaa: Vol 1 Pg 315]
- Muhammad Taqi Uthmaani [Dars Tirmidhi: Vol 1 Pg 68]
- Sarfaraz Khan Safdar Gakharwi [Haashia Ahsan ul-Kalaam: Vol 1 Pg 187, and Ihsaan ul-Baari: Pg 34]
- Primary Master Ameen Okarvi [Majmu'ah Rasaail, first Edition Sep. 1994: Vol 3 Pg 262]

Shaah Waliullah Dehalwi said:

"All the Muhadditheen are agreed upon regarding Saheeh Bukhari and Saheeh Muslim that all the Muttasil (Connected) and Marfoo aahadeeth in them are Saheeh, both these books have reached their authors with Tawaatur (Continuously), the one who does not glorify them is an innovator." [Hujjatullah al-Balaghah: Vol 1 Pg 242, Translator in Urdu: Abdul Haqq Haqqani]

Anwar Shah Kashmiri Deobandi once stated a dream that:

Saheeh Bukhari was read to the Prophet [peace be upon him]. There were eight people in that group, and one of them was a Hanafi. Kashmiri Sahab said:

"This dream is surely of awareness, and refusing it is ignorance." [Faidh ul-Baari: Vol 1 Pg 204]

It is written in “The Stories of Awliaa, known as Arwaah Thalathah” about a man that:

“I myself have seen you with me own eyes reading Saheeh Bukhari to the king of both the Worlds, The Apostle of Allah [peace be upon him].” [Pg 272 Story: 254]

Imam Bukhari died in 256 H. His date of death, according to the numerical (abjad) calculation is “Noor (Light)”. Beginning with Sidq (Truth), and ending with: Noor, [May Allah’s mercy be upon him].

The lies and frauds of Ameen Okarvi Deobandi and his elders:

1. Okarvi has written that:

“The Patron and Teacher of Imam Bukhari, Imam Abu Hafs Kabeer, wrote a letter to him saying that you should only give the lessons of hadeeth, and not give Fatawaa.” [Muqaddimah Juzz al-Qira’at: Pg 12]

And has written that:

“Therefore he gave the fatwa that if two children drink from a common goat, then the Nikaah between them is Haraam.” [Al-Mabsoot by Sarkhasi: Vol 30 Pg 297… Same Ref: Pg 16]

Sarkhasi mentioned is, Muhammad b. Muhammad b. Muhammad, who died in 544 H. [See: Haashiah Al-Jawahir al-Mudiyah: 130/2, Wal Fawaid al-Bahyiah Pg 189]

Imam Bukhari and Abu Hafs Ahmed b. Hafs Al-Kabeer both died before the birth of Sarkhasi. It’s possible that Sarkhasi might have heard this narration from the Shaytaan, regarding whom Abdullah b. Mas’ood [radiallah anhu] mentioned that:

“Shaytaan comes to the people in the form of a human and utters a lie to them. The people scatter, so one of them says that I have heard it from a man whose face I recognize but don’t remember his name.” [Saheeh Muslim: Urdu Translation: Vol 1 Pg 38]

The reliablity of Sarkhasi is not proven from the Muhadditheen. Abdul Qaadir Al-Qarshi and other Fanatics and unnecessary people, declaring him to be "Imam Kabeer" is not at all beneficial. The people after Sarkhasi have narrated this narration from Sarkhasi. [See: Al-Baher al-Raqaiq, Fathul Kabeer, Al-ashf al-Kabeer, Al-Jawahir al-Mudiyah, Taareekh Khamees by Bakri, Al-Khiraan al-Hisaan by Ibn Hajar al-Haitami, etc]

Abdul Hai Lakhnawi despite being a Mutassub (Fanatic) hanafi has rejected this story. [Al-Fawaid al-Bahiyah: Pg 188]

Instead of proving this fabricated story to be authentic, Okarwi started criticizing Imam Yahya b. Ma'een, and Imam Abdur Rahmaan b. Mahdi. Whereas the reference of Ibn al-Jawzi (Pg 72) is basless, and the narrator of the narration in Taareekh Baghdaad (66/6), Al-Muhaddith al-Faasil (Pg 249 H. 157), and Tabaqaat ash-Shafi'eeah (229/1) is unknown and Majhool.

These people only criticize and condemn the Muhadditheen Karaam on the basis of these kinds of Majhool and Fabricated narrations.

2. Okarvi has written without any reference that:

"Imam Bukhari and some of his companions gave the Verdict that Emaan is Makhlooq (Creation)." [Muqaddimah Juzz al-Qira'at: Pg 13]

This saying is baseless and chain-less.

3. Okarvi wrote that:

"However, it is clarified in Tahawi Vol 1 Pg 160 that Mukhtaar himself has heard this hadeeth from Ali [radiallah anhu]."

Whereas, in the above mentioned reference of Tahawi, it is written that:

"Narrated Mukhtaar b. Abdullah b. Abi Laila, he said that Ali [radiallah anhu] said." [See: Juzz al-Qira'at (this book): H. 38]

At one place in Juzz al-Qura'at, Imam Bukhari said that: "Abu Nu'aym said to us" [H. 48], so Okarvi said: ….."In this chain neither the samaa of Bukhari from Abu Nu'aym is mentioned nor….." [Juzz al-Qira'at Okarvi: Pg 64]

So when "Qala Lana (Told us)" is not considered Samaa, then how can only "Qala (said)" be considered Samaa?

4. Okarvi said:

The second authentic saying is that: He [peace be upon him] said: "No one should recite behind the Imam." [Musannaf Ibn Abi Shaibah: Vol 1 Pg 376] (Same in: Pg 63).

This narration of the Prophet [peace be upon him] in Musannaf, is neither present in the above mentioned page, nor anywhere else. It should be kept in mind that the saying of Jaabir [radiallah anhu]: "Don't recite behind the Imam" [Musannaf Ibn Abi Shaibah: 376/1 H. 3786] can not be declared the saying of the Prophet [peace be upon him]; saying so is considered Baatil, wrong and a blatant lie.

5. Okarvi said:

Umar [radiallah anhu] said to Naafi', and Anas b. Sireen: "The recitation of Imam is enough for you." [Same Ref: Pg 66]

We say that, Naafi' and Anas b. Sireen [rahimahumullah] both were born after the death of Umar [radiallah anhu]. [See: Juzz al-Qira'at (this book): H. 51] So the question is, when did Umar give this Fatwa to them after coming back to life? There is always a limit of lying, but Ameen Okarvi has broken all those limits.

The Nuskhas (Versions) of Juzz al-Qira'at:

I have the following Nuskhas of Juzz al-Qira'at:

1. Nuskha Sa'eed Zaghlool, Pub. By: Al-Maktabah al-Tijariyah Makkah al-Mukarramah: Mustafa Ahmed al-Baaz…..

The translation and comments have been written after setting this Nuskha to be original.

2. Mujaahid b. Ali Mujaahid b. Allah Wasayah, Patan Road Basti Khokhar Abaad Shorkot City, the Qalmi Nuskha of District Jhang. There are many Mistakes in this Nuskha, but the expressions are Saheeh in some places, and it has been benefitted from.

3. The withdrawn Nuskha of our Shaikh the Teacher, Muhammad ‘Ataaullah Haneef Bhojiani [rahimahullah] (D. 1408 H), with the Ta’leeq (footnotes) of Abul Fadal Faidh ur Rahmaan ath-Thawri [rahimahullah] (D. 1417 H), which was published by Al-Maktabah As-Salafiyah, Sheesh Mahel Road Lahore, and Karachi in 1402 H. This is the best Nuskha. The author (Shaikh Zubair) has greatly benefitted from this Nuskha, and the mistakes of the original Nuskha have been corrected from this.

4. The translated and explained Nuskha of Khaalid b. Noor Hussain Garjaakhi, which was published by Idaarah Ahya as-Sunnah Ghar Jakh Gujranwala in June 1984 CE.

5. The translated and explained Nuskha of Muhammad Ameen Safdar Okarvi Deobandi, which is published by Maktabah Imdaadiyah Multaan Pakistan.

In this book of mine the answers to the Objections, Frauds, and aberration of Okarvi are also present, walhamdulillah.

It’s a request to the readers, to study this book with impartiality. If you get to know about any of the Mistakes of the author then please either inform me or the Publisher, so that we can openly resile from that. Instead of getting into Baatil arguments, it is better for a man to turn towards the truth.

Announcement # 1:

I am free from every that saying or action which is said by me, which goes against the Quraan, Hadeeth, Ijmaa, and Athaar as-Salaf. Wallahu ghafoor ur-raheem.

Announcement # 2:

In any of my writings where the word “Hanafi” is used for Deobandis and Brailwis, is written due to its alias, otherwise in reality these people are not Hanafi. Therefore, it should be considered Mansookh (Abrogated).

Announcement # 3:

I resile from whatever mistake is done by me in the Tahqeeq of Hadeeth, and Asma ur-Rijaal. May Allah shower his mercy upon the one who points out to me my mistakes.

Announcement # 4:

Only those of my (Shaikh Zubair’s) old, modern, and furture’s books are reliable and trsutworthy, at the end of whose every edition, my Signature with Date is mentioned. After my Death, this right is given to my children and my Family members. I am not responsible for any book at the end of which my signature is not printed. Wama alaina Illal Balagha.

1.

حَدَّثَنَا مَحْمُودُ قَالَ: مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ الْجُعْفِيُّ الْبُخَارِيُّ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ، سَمِعَ عُبَيْدَ اللَّهِ بْنَ عُمَرَ، وَعَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدَ اللَّهِ بْنِ أَبِي رَافِعٍ، مَوْلَى بَنِي هَاشِمٍ، حَدَّثَهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ: " إِذَا لَمْ يَجْهَرِ الْإِمَامُ فِي الصَّلَوَاتِ فَاقْرَأْ بِأُمِّ الْكِتَابِ وَسُورَةً أُخْرَى فِي الْأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ وَبِفَاتِحَةِ الْكِتَابِ فِي الْأُخْرَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ وَفِي الْآخِرَةِ مِنَ الْمَغْرِبِ، وَفِي الْآخُرَيَيْنِ مِنَ الْعِشَاءِ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he said) Muhammad bin Ismaa'eel b. Ibraaheem b. al-Mgheerah Al-Ju'fi al-Bukhaari narrated to us (he) said: Uthmaan b. Sa'eed narrated to us, he heard Ubaydullah b. Umar and from Ishaaq b. Raashid, From Az-Zuhri, From Ubaydullah b. Abi Raafi, the slave of Bani Haashim, he narrated from Ali bin Abi Taalib [radiallah anhu]:

When the Imam does not recite out loud in the prayers, recite Surah Faatihah along with another Surah in the first two rak'ahs of Zuhr and Asr; while in the last two rak'ahs of Zuhr and Asr, the last rak'ah of Maghrib, and the last two rak'ahs of Ishaa recite Surah Faatihah (only).

Takhreej: ((Chain: Weak or Da'eef)).

Daraqutni (323/1 H. 1219), Baihaqi (168/2, or Kitaab al-Qiraat Khalfal Imam Pg 93, H. 196, 197), and Ibn Abi Shaybah (373/1, H. 3753) have narrated it from Imam Zuhri. Daraqutni said: "Its chain is authentic". Baihaqi mentioned it among the authentic narrations; see this book under Hadith # 54.

Benefits:

1. Ma'mar bin Raashid, Ma'qal bin Ubaydullah, and Sufyan bin Hussain have narrated

it from Zuhri with different wordings, but the meaning is almost the same.

2. Zuhri is a Mudallis. Therefore, this narration is Da'eef because of his "An-Ana". [See: The book of Shaykh Zubair, "Al-Kawakib al-Duriyah fi wujubil-Fatihah Khalfal Imam fil Jahriyah" Pg 66, and Musannaf Ibn Abi Shayba (373/1 H. 3754)]. It also has a Da'eef shaahid in Sunan Al-Kubra by Al-Baihaqi (168/2)

3. The abstenance of reciting Fatihah behind the Imam is not proven from Ali [radiallah anhu]; See, Hadith # 54.

4. Mahmood bin Ishaaq Al-Khazaa'i is a trustworhthy and Hasanul-Hadith narrator, as has been passed in the preface of theTahqeeq.

2.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ، حَدَّثَنَا عَلِيّ بْنِ عَبْدُ اللَّهِ أَنْبَأَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ [ص: 2] اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, Ali bin Abdullah narrated to us, Sufyaan informed us, (he) said: Zuhri narrated to us, From Mahmood b. ar-Rabee', From Ubadah ibn as-Saamit:

Verily, the Apostle of Allah [peace be upon him] said: There is no prayer for the one who does not recite Surah Fatihah.

Tahqeeq: ((Saheeh)).

This narration, with the same chain, is present in "Sahih Bukhari" (192/1 H. 756), and "Khalq Af'aal al-Ibaad by Bukhari" (Pg 101 H. 520). Imam Muslim (8/2 H. 394/34) has narrated it in his Sahih from the chain of Sufyaan Ibn Uyainah. Therefore this narration is agreed upon.

Benefits:

1. The narrator of this narration, "Ubadah bin al-Saamit" [radiallah anhu] was of the view and follower of Fatihah Khalful Imam (Reciting Fatihah behind the Imam). See Hadith # 65. Sarfaraz Khan Safdar Deobandi writes (while agreeing with us) that: "It is correct that Ubadah [radiallah anhu] held the view of reciting Fatihah behind the Imam, and this was his Tahqeeq, and his Madhab. [Ref: Ahsan ul-Kalaam: Vol 2 Pg 142, Sec Edn.]

   It is an agreed upon principle that a narrator (Sahabi) knows the meaning of his narration better than others. [Al-Kawakib al-Duriyyah: Pg 13, 14]

2. Aynee Hanafi writes about the above narration that: "From this narration Abdullah bin al-Mubarak, Awzaa'i, Maalik, Shafa'aee, Ahmed, Ishaaq (bin Rahwayh), Abu Thawr, and Dawud (adh-Dhaahiri) have taken the evidence for the obligation of reciting Fatihah behind the Imam in all the prayers." [Ref: Umdatul Qaari: Vol 6 Pg 10, Published by Darul Fiqar]

   Regarding the above Hadith of Ubadah, and the Hadith of Abu Hurayrah (# 11), Imam Shafa'ee said: "Verily the ahadith of Ubadah and Abu Hurayrah are the evidences for the obligation of reciting Surah Fatihah" [Ref: Kitaab al-Umm: Vol 1 Pg 103]

3.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ، حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ الزُّهْرِيِّ، أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ، وَكَانَ، مَجَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَجْهِهِ مِنْ بِئْرٍ لَهُمْ أَخْبَرَهُ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, Ishaaq (b. Rahwayh) narrated to us, (he) said: Ya'qoob b. Ibraaheem narrated to us, (he) said: My Father (Ibraaheem b. Sa'd b. Ibraaheem) narrated to us, From Saalih (b. Kaisaan), From Az-Zuhri, Verily Mahmood b. ar-Rabee', who was the person on whose face the Prophet had ejected a mouthful of water from his well, reported to him (Zuhri), Verily Ubaadah

b. as-Saamit (radiallah anhu) reported to him:

Certainly the Messenger of Allah [peace be upon him] said: There is no prayer for the one who does not recite Surah Fatihah.

Takhreej: ((Saheeh)).

This narration is present in the book, “Kitaab Khalq al-Af’aal Al-Ibaad” of Imam Bukhari (Pg 102, H. 523), with the same sanad (chain) and the Matn (text). Imam Muslim has narrated this narration with the sanad of Ya’qoob bin Ibraheem [Ref: Sahih Muslim 9/2, H. 394/36]

Benefits:

Imam Khattabi (rahimahullah) said: “The generality of this Hadith includes every prayer that a person prays alone, or behind an Imam, whether his Imam is reciting softly or out loud.” [Ref: A’laam al-Hadith fee Sharh Sahih al-Bukhari: Vol 1 Pg 500]

4.

أَنْبَأَنَا الْمُلَاحِمِيُّ، قَالَ: أنا الْهَيْثَمُ بْنُ كُلَيْبٍ، قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا يَعْقُوبُ، قَالَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الَّذِي مَجَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَجْهِهِ مِنْ بِئْرٍ لَهُمْ أَخْبَرَهُ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنَ» قَالَ الْبُخَارِيُّ: وَقَالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ: لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْكِتَابِ فَصَاعِدًا وَعَامَّةُ الثِّقَاتِ لَمْ يُتَابِعْ مَعْمَرًا فِي قَوْلِهِ: فَصَاعِدًا مَعَ أَنَّهُ قَدْ أَثْبَتَ فَاتِحَةَ الْكِتَابِ وَقَوْلُهُ: فَصَاعِدًا غَيْرُ مَعْرُوفٍ مَا أَرَدْتُهُ حَرْفًا أَوْ أَكْثَرَ مِنْ ذَلِكَ؟ إِلَّا أَنْ يَكُونَ كَقَوْلِهِ: لَا تُقْطَعُ الْيَدُ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا فَقَدْ تُقْطَعُ الْيَدُ فِي دِينَارٍ وَفِي أَكْثَرَ مِنْ دِينَارٍ [ص:3] قَالَ الْبُخَارِيُّ: وَيُقَالُ أَنَّ عَبْدَ

الرَّحْمَنِ بْنَ إِسْحَاقَ تَابَعَ مَعْمَرًا، وَأَنَّ عَبْدَ الرَّحْمَنِ رُبَّمَا رَوَى عَنِ الزُّهْرِيِّ، ثُمَّ أَدْخَلَ بَيْنَهُ وَبَيْنَ الزُّهْرِيِّ غَيْرَهُ وَلَا نعْلَمُ أَنَّ هَذَا مِنْ صَحِيحِ حَدِيثِهِ أَمْ لَا

Translation:

(The narratr of Juzz al-Qira'at: Abu Nasr Muhammad b. Ahmed b. Muhammad. Moosa Al-Bukhaari) Al-Malaahmi informed us, Verily Hayham bin Kulayb said: Al-Abbaas b. Muhammad ad-Dawree narrated to us, (he) said: Ya'qoob (b. Ibraaheem b. Sa'd) narrated to us, My Father (Ibraaheem b. Sa'd b. Ibraaheem) narrated to us, From Ibn Shihab (az-Zuhri): Verily Mahmood b. ar-Rabee' [radiallah anhu], upon whose face the messenger of Allah [peace be upon him] splashed water from his well (for blessing), informed him (Zuhri) that, Ubadah bin as-Saamit [radiallah anhu] informed him:

Verily the Messenger of Allah [peace be upon him] said: There is no prayer for the one who does not recite Surah Fatihah.

(Imam) Bukhari said: And Ma'mar (bin Raashid) has narrated from Zuhri that: "There is no prayer for the one who does not recite Surah Faithah, thus who does more". The other Siqqah (trustworthy) narrators have not done the Mutabi'at of Ma'mar in (the words) "thus who does more"

Even though they have narrated in the affirmation of (reciting) Surah Fatihah, (but) their saying "Fasa'adan" (thus who does more) is not famous (preserved). By this, I do not mean that no one can recite a word or more (after Surah Fatihah). Its similitude is that of a hadith (which says) that: "The hands should not be cut off except for (the stealing of something worth) quarter of a Dinar, thus more than that (Fasa'adan)". Thus, surely the hand is cut off for (the stealing of) a Dinaar or more than that.

(Imam) Bukhari said: And it is said that Abdur Rahman bin Ishaq (Al-Qarshi Al-Madani) has done the Mutabi'at of Ma'mar bin Rashid, and certainly Abdur Rahman sometimes narrates from Zuhri, and then he adds other people (in the sanad) between him and Zuhri, and we do not know if it is among his authentic narrations or not.

Takhreej: ((Saheeh)).

See, the previous hadith (# 3), Abu Awanah Al-Asfaraini has narrated it in his mustakhtaj from Abbas bin Muhammad al-Dauri (124/2).

Benefits:

1. This narration is not narrated by Imam Bukhari, but by the student of Mahmood bin Ishaaq, Al-Malahmi (Muhammad bin Ahmed bin Moosa).

2. In a narration of Sahih Muslim, it contains the word “Fasa’adan” (394/37 H. 9/2: From Ma’mar bin Raashid), the translation of which is that: “There is no prayer for the one who does not recite Surah Fatihah, thus who does more”

   Some people translate this narration as: “There is no prayer for the one who does not recite Surah fatihah ‘and’ something more”, whereas this translation is wrong. The meaning of Fasa’adan (fa sa’adan) is “Thus more”, it does not mean “And more”. Changing “Fa-sa’adan” to “Wa-sa’adan” is the mistake of some people.

   Anwar Shah Kashmiri said about the narration of Fasa’adan that: “then Ahnaaf have laid the claim that this hadith is meant for the obligation of reciting Surah Fatihah and another Surah with it, but this is against the Lughat (Linguistic), because Ahle-Lughat (The experts in Linguistics) are agreed upon that whatever comes after “Fa” is unneccessary. Saibwiyah has confirmed it in the Chaper “Al-Izafah” of his book. [Ref: Al-Arf al-Shazi: Vol 1 Pg 76]

   From the hadith, “The hands should not be cut off except for (the stealing of something worth) quarter of a dinaar”, Imam Bukhari has tried to prove that the meaning of “Fasa’adan” is “Thus more”, not “And more”; because on the stealing of quarter of a dinaar or something equal to that value, the hands are to be cut off. The condition of cutting the hands on the stealing of more than the quarter of a dinaar is not proven from the pure Sharee’ah. Therefore, the meaning of the hadith of “Fasa’adan” is that: There is no prayer for the one who does not recite Surah Fatihah, and then whoever wants he can recite more than that. This additional recitation is not necessary. It should be kept in mind that, in loud prayers it is not allowed for the Muqtadi to recite more after the Fatihah. See: Hadith # 65.

3. The narration of Abdur Rahmaan bin Ishaaq Al-Qarshi (which Imam Bukhari mentioned) is present in Kitaab al-Qiraat by Al-Baihaqi (Pg 23, 24 H. 29)

5.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ، قَالَ: حَدَّثَنَا الْحَجَّاجُ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: قَالَ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Al-Hajjaaj (b. Minhaal) narrated to us, (he) said: (Sufyaan) Ibn Uyainah narrated to us, From (Ibn Shihaab) az-Zuhri, From Mahmood b. Ar-Rabee', From Ubaadah b. as-Saamit (radiallah anhu):

The Prophet [peace be upon him] said: There is no prayer for the one who does not recite Surah Fatihah.

Takhreej: ((Saheeh)).

This narration has passed before, from the chain of Sufyan bin Uyainah, # 2.

Benefits:

1. In Sunan Abu Dawud, at the end of this narration of Sufyan bin Uyainah, the word "Fasa'adan" is also present [H. 822]. Imam Abu Dawud said: Sufyan bin Uyainah said: "This is for the one who prays alone". [Ref: Sunan Abu Dawud: Vol 1 Pg 126]

   This saying is not proven from Sufyan bin Uyainah. Sufyan [May Allah have mercy upon him] died in 198 H, while Imam Abu Dawud was born in 202 H. Therefore, this saying, due to being unconnected, in not proven. And it is wrong to suggest here that, Imam Abu Dawud would have heard this saying from Qutaibah bin Sa'eed or Ibn Sirah. If he would have heard it from them, then he would not have said that "Sufyan said…" rather he would have said that: "Qutaibah or Ibn Sirah said that: Sufyan said…"

2. In the next narration (# 6), Imam Zuhri has affirmed his hearing. Despite this, some people have written that "this chain is weak because Imam Zuhri is a Mudallis and he is narrating with 'AN'", whereas the affirmation of hearing is proven (in the very next narration), and this narration is also present in Sahih Bukhari and Sahih Muslim. Rasheed Ahmed Gangohi Deobandi (Awthaq al-Ura: Pg 18, 29), and Muhammad Tayyib Muhtamam Darul Uloom Deoband (Fadhal al-Bari Vol 1 Pg 26) etc, have declared Sahih Bukhari to be the most authentic book after the book of Allah. Shah Waliullah Dahelwi has written about Sahih Bukhari and Sahih Muslim that: "One who does not respect them (Sahih Bukhari and Muslim) is a Bid'ati (Innovator), and goes against the way of Muslims. [Ref: Hujjatullah Al-Balagha: Vol 1 Pg 242]

6.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ» ، وَسَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الْقِرَاءَةَ قَالَ: «أَرَى يَعُودُ لِصَلَاتِهِ وَإِنْ ذَكَرَ ذَلِكَ وَهُوَ فِي الرَّكْعَةِ الثَّانِيَةِ، وَلَا أَرَى إِلَّا أَنْ يَعُودَ لِصَلَاتِهِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Abdullah (b. Saalih: Kaatib al-Layth b. Sa'd) narrated to us, (he) said: Al-Layth (b. Sa'd) narrated to me, (he) said: Yunus (b. Yazeed al-Aylee) narrated to me, From Ibn Shihaab (Az-Zuhri), (he) said: Mahmood b. ar-Rabee' narrated to me, From Ubadah b. as-Saamit [radiallah anhu] he said:

The Apostle of Allah [peace be upon him] said: "There is no prayer for the one who does not recite Surah Fatihah", and I (Ubadah) asked him about the one who forgets to recite, so he [peace be upon him] said: "I think that he should repeat his prayer, and (even) if he remembers it in the second rak'ah then I think that he should repeat his prayer (meaning rak'ah).

Takhreej: ((Saheeh)).

Imam Muslim has also narrated it from Yunus bin Yazeed (394/35 H. 9/2). See Hadith # 2.

7.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ، قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ

سَعِيدٍ، قَالَ: حَدَّثَنَا جَعْفَرٌ، قَالَ: حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ فَنَادَى: أَنْ «لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ وَمَا زَادَ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Musaddad (b. Masarhad) narrated to us, (he) said: Yahya b. Sa'eed (Al-Qattaan) narrated to us, (he) said: Ja'far (b. Maimoon) narrated to us, (he) said: Abu Uthmaan al-Hindi narrated to us, From Abu Hurayrah [radiallah anhu] that:

Certainly the Prophet [peace be upon him] ordered (to announce), thus he did (announce) that: "there is no prayer for the one who does not recite Surah Fatihah, and does something more."

Takhreej: ((Da'eef, or Weak)).

Abu Dawud (819, 820) and Ahmed (428/2 H. 9525) have narrated it from Yahya bin Sa'eed Al-Qattan with the same chain. In both these books, the word "Famazada" (and does more) is present. See Hadith # 84, 99, 299. The narrator in its chain Ja'far bin Maimoon is Weak according to the majority of scholars. Imam Ahmed bin Hanbal, Yahya bin Ma'een, Ya'qoob bin Sufyan, and Nasaa'i etc have declared him to be weak. Imam Ukaylee has written the words "Wala Yatabi' Alaih" for this hadith.

8.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيجٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: «يَجْزِي بِفَاتِحَةِ الْكِتَابِ وَإِنْ زَادَ فَهُوَ خَيْرٌ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Muhammad b. Yusuf narrated to us, (he) said: Sufyaan (b. Uyainah) narrated to us,

From Ibn Jurayj, From Ataa (b. Abi Ribaah), From Abu Hurayrah [radiallah anhu]:

He [radiallah anhu] said: The prayer is permissible with Surah Fatihah, and if (you) recite more, then it is better.

Takhreej: ((Saheeh)).

Imam Humaydi (996) and Bayhaqi (Kitaab al-Qiraat Pg 19 H. 15) have narrated it from the chain of Sufyan Ibn Uyainah, and Bukhari (772) and Muslim (396/44) have narrated it from the chain of Ibn Jurayj. Ibn Jurayj has affirmed his hearing. Other narrators also narrate it from Ataa bin Abi Ribaah (Haashiah Musnad Humaydi :Vol 1 Pg 686)

Benefits:

1. From this hadith we get to know that reciting Surah Fatihah in prayer is Obligatory, and reciting more than Fatihah is better and Mustahab. It should be kept in mind that in the light of Sahih ahadeeth, it is proven that in the loud prayers the Muqtadi will only recite Surah Fatihah. He will not recite anything more than Surah Fatihah, See Hadith # 65.
2. It is not proven from any Sahabi that reciting more than Fatihah is also obligatory. Therefore, there is Ijmaa (consensus) on the authenticity of this saying of Al-Faqeeh, Al-Mujtahid, Al-Muhaddith Abu Hurayrah [radiallah anhu].
3. In the narrations of Amr bin Hareeth, Jabir bin Samurah, Abdullah bin al-Saaib and others, it is proven that the Prophet [peace be upon him] has also recited Quraan other than Fatihah, but this does not prove the obligation of reciting more than the Fatihah, rather it only proves its being a Sunnah. Therefore, the saying that reciting Quran after Fatihah is compulsory, is wrong. This saying is against the above mentioned hadith.
4. Ibn Jurayj is the centeral narrator of Sahihain (Sahih Bukhari, and Sahih Muslim), and he is a Siqqah Muhaddith. The issue of Muta' is not proven from him from authentic narrations. See: Noorul Ainain [Pg 41 Pg 25, 26]

9.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ،
قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ

عَبَّادٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كُلُّ صَلَاةٍ لَا يُقْرَأُ فِيهَا فَهِيَ خِدَاجٌ» قَالَ الْبُخَارِيُّ: وَزَادَ يَزِيدُ بْنُ هَارُونَ بِفَاتِحَةِ الْكِتَابِ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Muhammad b. Abdullah ar-Raqaashi narrated to us, (he) said: Yazeed b. Zuray' narrated to us, (he) said: Muhammad b. Ishaaq narrated to us, (he) said: Yahya b. Abbaad narrated to us, From his Father (Abbaad b. Abdullah b. az-Zubayr), From Aisha [radiallah anha]

She said that I heard the Messenger of Allah [peave be upon him] saying that: "Every prayer (Kullu Salatin) in which there is no recitation (of Fatihah) is defective.

(Imam Bukhari said) and Yazeed bin Haroon has (also) narrated the words of "Fatihah tul-Kitaab" (in this hadith) [Meaning: The recitation mentioned in this hadith is the recitation of Fatihah]

Takhreej: ((Hassan: Fair)).

Its chain is Hassan. Ibn Maja (840) and Ahmed bin Hanbal (275/6 H. 26888) have narrated it from Muhammad bin Ishaaq bin Yasaar. Ibn Ishaaq (meantioned here) is Siqqah according to the Majority of Muhadditheen. See: Umdatul Qaari by Al-Aynee (Vol 7, Pg 27), and Nasb ur-Rayaa (Vol 4 Pg 7), and Seeratul Mustafa by Muhammad Idrees Kandhalwi (Vol 1 Pg 76)

Ahmed Raza Khan Brailwi said:

According to our Noble scholars also, the most authentic saying is that, Muhammad bin Ishaaq is Trustworthy (Siqqah). [Ref: Muneerul Ayn fi Hukm Taqbeel al-Abhaamayn: Pg 145]

Zikriyah Kandhalwi Tableeghi, narrated the saying of Haafidh Haythami regarding Muhammad bin Ishaaq that: "He is Mudallis, and he is Siqqah" [Ref: Tableedhi Nisaab Pg 595, Fadhail Zikr: Pg 117, H. 31] (Ibn Ishaaq has affirmed his hearing, therefore the objection of Tadlees is rejected). See: Al-Kawakib al-Duriyyah (Pg 42, 44)

Benefits:

1. The narration of Yazeed bin Haroon is coming in narration # 62.

2. In this narration, from the phrase “Every Prayer” (Kullu Salatin), we get to know that, Every prayer whether it is Fajr, Zuhr, Asr, Maghrib, Isha, Witr etc, or whether it is the prayer of Imam, Individual, Muqtadi, Men, Women, or Children, it becomes Naaqis (Defective) if there is no recitation of Fatihah.

10.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبَانُ، قَالَ: حَدَّثَنَا عَامِرٌ الْأَحْوَلُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كُلُّ صَلَاةٍ لَمْ يُقْرَأْ فِيهَا بِأُمِّ الْكِتَابِ فَهِيَ مُخَدَّجَةٌ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Moosa b. Ismaa’eel narrated to us, (he) said: Abaan (b. Yazeed al-Attaar) narrated to us, (he) said: Aamir al-Ahwal narrated to us, From Amr b. Shu’ayb, From his Father (Shu’ayb b. Muhammad), From his Grand Father (Abdullah b. Amr b. Al-Aas) [radiallah anhu] that:

Verily the Prophet [peace be upon him] said: Every prayer in which there is no recitation of Fatihah, is defective (Naaqis and Baatil).

Takhreej: ((Hassan)).

Its chain is Hassan. Imam Bayhaqi (Kitaab al-Qiraat: Pg 49 H. 96) and Tabarani (Al-Awsat H. 3716) have narrated it with the sanad of Abaan bin Yazed al-Ataar. See Hadith # 14.

Imam Baihaqi said: “Bukhari [may Allah have mercy upon him] has added this Hadith in Kitaab al-Qiraat Khalf al-Imam among the narrations which are taken as evidence.

Benefits:

1. Ahmed bin Hanbal, Nasaai, and Ukaylee have criticized the narrator, Aamir bin

Abdul Wahid Al-Ahwal, while Abu Hatim ar-Raazi, Yahya bin Ma'een, Ibn Adee, Ibn Hibban, As-Saaji, Haakim (484/1), Tirmidhi (192), Ibn Khuzaymah (377), Ibn al-Jarood (162), Abu Awaanah (330/1), and the Majority of Muhadditheen have declared him Siqqah and Suduq (truthful), and Sahihul Hadith. He is the narrator of Sahih Muslim (Vol 1 Pg 165 H. 379). The criticizm on him is rejected, and he is Hasan ul-Hadith. Hussain Al-Mu'allam has done the Mutabi'at of this narrator, by narrating the same hadith from Amr bin Shu'aib. Therefore, the objection of some people on Aamir Al-Ahwal is rejected. See: Hadith # 14.

2. The chain of Amr bin Shu'aib from his Father, from his Gradfather is Hasan or Sahih. See: Kawakib al-Duriyyah (Pg 35), and Majmoo Fataawah Ibn Taymiyyah (Vol 18, Pg 8), Tahdheeb al-Sunan by Ibn al-Qayyim (Vol 6 Pg 374), Targheeb o Tarheeb (576/4), Nasb ur-Rayaa (58/1), and Maariful-Sunan by Al-Binnori al-Deobandi (315/3), Ibn Maja, and Ilm Hadith by Abdur Rasheed Al-Nu'mani (Pg 141), and Mahasin al-Istilaah by Al-Balkaini (pg 481), and Al-Hadith al-Aati (63)

3. The Jarh of Abu Haatim on the narration of Aamir Al-Ahwal was neither found in Illal al-Hadith, nor Taujeeh ul-Nadhar. Wallahu A'lam.

11.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى وَلَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ ثَلَاثًا غَيْرَ تَمَامٍ» قُلْتُ: يَا أَبَا هُرَيْرَةَ إِنِّي أَكُونُ وَرَاءَ الْإِمَامِ فَقَالَ أَبُو هُرَيْرَةَ: يَا ابْنَ الْفَارِسِيِّ اقْرَأْ بِهَا فِي نَفْسِكَ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " قَالَ اللَّهُ تَعَالَى: قُسِمَتِ الصَّلَاةُ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ ". قَالَ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ: " اقْرَءُوا يَقُولُ الْعَبْدُ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: 2] يَقُولُ اللَّهُ: حَمِدَنِي

عَبْدِي، [ص:5] يَقُولُ الْعَبْدُ {الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1] يَقُولُ اللَّهُ: أَثْنَى عَلَيَّ عَبْدِي، يَقُولُ الْعَبْدُ: {مَالِكِ يَوْمِ الدِّينِ} يَقُولُ اللَّهُ: مَجَّدَنِي عَبْدِي هَذَا لِي يَقُولُ الْعَبْدُ: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} [الفاتحة: 5] يَقُولُ اللَّهُ: فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَإِذَا قَالَ الْعَبْدُ: {اهْدِنَا الصِّرَاطَ} [الفاتحة: 6] إِلَى آخِرِ السُّورَةِ، يَقُولُ: فَهَذِهِ لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Umaiyyah b. Khaalid narrated to us, (he) said: Yazeed b. Zuray' narrated to us, From Rooh b. al-Qaasim, From al-'Alaa (b. Abdur Rahmaan b. Ya'qoob) From his Father (Abdur Rahmaan b. Ya'qoob), From Abu Hurayrah [radiallah anhu] From the Prophet [peace be upon him]:

The Prophet [peace be upon him] said: Whoever performs the prayers, and does not recite Surah Fatihah (in it), then it (prayer) is defective. He [peace be upon him] said this three times. It is incomplete.

I (Abdur Rahman bin Ya'qoob) said: "O Abu Hurayrah [radiallah anhu]: I am (also) behind the Imam? [Meaning: What is the ruling when I am behind the Imam?], so Abu Hurayrah [radiallah anhu] said: "O Son of Al-Faarsi! Read it to your self (while moving the lips in a silent tone), I have heard the Messenger of Allah [peace be upon him] saying: Allah says that: "I have divided the prayer between me and my Slave in two halves, thus, the first half of it is for me, and the other half for my slave, and whatever my Slave asks me for, will be given to him

The Prophet [peace be upon him] said: "Read, (When) The slave says: {{Alhamdulillahi Rabbil Alameen}}, Allah replies: "My slave praised me", (When) the slave says: {{Ar-Rahmaanir Raheem}}, Allah replies: "My slave applaused me", (When) the slave says: {{Maalik yaumid-deen}}, Allah replies: "My slave expressed my greatness (Tamjeed), this is for me", (When) the slave says: {{Iyyaka Na'budu Wa Iyyaka Nasta'een}}, Allah says: "this Ayah is divided in two halves between me and my slave", and when the slave says: {{Ihdina as-Siraata}} to the end of the Surah, (so Allah) replies: "This is for my slave, and whatever my slave has asked for, will be given to him".

Takhreej: ((Saheeh)).

This narration is also coming briefly ahead, with the same sanad. See: Hadith # 77. Even

Imam Baihaqi (Kitaab al-Qiraat Pg 38, ZH. 68) has narrated it with the chain of Yazeed bin Zuray'. Its chain is Saheeh, and the real one is present in Sahih Muslim. [See this book, H. 71, 74, 76, 79, 261]

Benefits:

'Alaa bin Abdur Rahmaan is Thiqqah and Truthful according to the Majority of scholars. Therefore, any kind of criticizm on him is rejected.

12.

حَدَّثَنَا مَحْمُودُ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامٌ عَنْ هَمَّامُ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: " أَمَرَنَا نَبِيُّنَا أَنْ نَقْرَأَ بِفَاتِحَةِ الْكِتَابِ وَمَا تَيَسَّرَ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Abul Waleed Hishaam narrated to us, From Hammam, From Qatadah (b. Da'amah), From Abu Nadrah, From Abu Sa'eed (Al-Khudri) [radiallah anhu] that:

Our prophet [peace be upon him] ordered us to recite Surah Fatihah and whatever is easy (from it).

Takhreej: ((Da'eef: Weak))

Abu Dawud (818) and Abd bin Humayd (Al-Musnad: 879) have narrated it from Abul Waleed al-Tayalsi, and this narration is present in Sahih Ibn Hibban (Al-Ihsaan: 1787), and Musnad Ahmed (97, 45, 3/3) from the sanad of Hammam bin Yahya.

Benefits:

Its narrator, "Qatadah bin Da'amah" is a Mudallis. See: Ibn Hibban (Al-Ihsaan: 85/1), and Kitaab al-Majroheen by Ibn Hibban (92/1), and Kutub al-Mudalliseen wa Asma ur-Rijaal.

Master Ameen Okarvi Deobandi wrote that: “And Qatadah is a Mudallis” [Ref: Juzz Rafa Yadain Pg 289, H. 29, 31] and Tajalliyaat Safdar (Vol 3 Pg 318). It is said in the principles of Hadith that the hadith of a Mudallis in other than the Sahihain (Bukhari and Muslim) is Da’eef.

Sarfaraz Khan Safdar Deobandi writes: “If a Mudallis narrator narrates with ‘AN’, then it is not an evidence, unless he affirms his hearing or he has another Siqqah Mutabay’, but this should be kept in mind that Tadlees is not harmful in Sahihayn. The affirmation of hearing in them (Sahihain) has been proven from other ways. Muqaddimah Nawawi Pg 18, Fathul Mugheeth Pg 77, Tadreeb ur-Raawi: Pg 144.” End [Ref: Khazain as-Sunan: Vol 1 Pg 1]

Since there is no affirmation of hearing in this hadith of Qatadah, therefore this hadith is Da’eef. Even Imam Bukhari has made this argument that there is no affirmation of hearing in this hadith of Qatadah. See: Hadith # 104.

13.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ قَيْسٍ، وَعُمَارَةَ بْنِ مَيْمُونٍ، وَحَبِيبِ بْنِ الشَّهِيدِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: " فِي كُلِّ صَلَاةٍ يُقْرَأُ فَمَا أَسْمَعَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَلَيْنَا أَخْفَيْنَا عَلَيْكُمْ

Transaltion:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Moosa (b. Ismaa’eel) narrated to us, (he) said: Hammad (b. Salamah) narrated to us, From Qays (b. Sa’d), Ammarah b. Maimoon, and Habeeb b. Ash-Shaheed, From Ataa (b. Abi Ribaah), From Abu Hurayrah [radiallah anhu] that:

“Recitation is done in every prayer, thus whatever the Prophet [peace be upon him] has recited (loudly) to us, we recite it (loudly) to you, and whatever he took covert (meaning recited softly), we keep it covert to you (meaning recite it softly).

Takhreej: ((Saheeh)).

Its chain is Saheeh, and Abu Dawud (797) has narrated it from Moosa bin Isma’eel with a slight change. The narration of Habeeb bin ash-Shaheed is present in Sahih Muslim

with the Text (saying): “there is no prayer without the recitation”. See: H. 8, 15, 153.

Benefits:

1. In one of the narrations of Sahih Muslim (396/44 H. 10/2), it says that: “The one who reads Surah Fatihah (only), his prayer is acceptable, and whoever recites (more than that) then it is better”.

   It says in Sahih Bukhari (195/1 H. 772) that: “If one doesn’t read more than Surah Fatihah, it’s permissible, and if reads more than that, it’s better.”

2. The mention of “There is no prayer without the recitation” is done by Imam Bukari ahead. See Hadith # 153.

14.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا هِلَالُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ السُّلَعِيُّ، قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ صَلَاةٍ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهِيَ خِدَاجٌ»

Tanslation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Hilaalb. Bishr narrated to us, (he) said: Yusuf b. Ya’qoob as-Sula’ee narrated to us, (he) said: Hussayn al-Mu’allam narrated to us, From Amr b. Shu’ayb, From his Father (Shu’ayb b. Muhammad), From his Grand-Father (Abdullah bin Amr bin al-Aas) [radiallah anhu] that:

The Apostle of Allah [peace be upon him] said: Every prayer in which there is no recitation of Surah Fatihah, is Naaqis (Defective).

Takhreej: ((Hassan))

Its chain is Hasan. Ibn Maja (841) has also narrated it with the sanad of Yusuf bin Ya’qoob. Imam Baihqi said that: “Bukhari has added this narration among the

narrations which are taken as evidence.” [Kitaab al-Qiraat: Pg 80, H. 97]

Benefits:

Hussain bin Zakwaan Al-Mu’allam is the narrator of Sahihayn, and is Trustworhty (Siqqah) according to the Majority of Scholars. The criticizm upon him that “He makes Mistakes” is rejected. Aamir Al-Ahwaal has done his Mutabi’at. See: H. 10.

15.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا مُوسَى، [ص:6] قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتُ، عَنْ إِبْرَاهِيمَ الصَّائِغِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ: " فِي كُلِّ صَلَاةٍ قِرَاءَةٌ، وَلَوْ بِفَاتِحَةِ الْكِتَابِ، فَمَا أَعْلَنَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَحْنُ نُعْلِنُهُ وَمَا أَسَرَّ فَنَحْنُ نُسِرُّهُ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Moosa (b. Ismaa’eel) narrated to us, (he) said: Dawood b. Abil Furaat narrated to us, From Ibraaheem as-Saaigh, From Ataa (b. Abi Ribaah), From Abu Hurayrah [radiallah anhu] that:

“Recitation is in every prayer (Obligatory), even if it is with Surah Fatihah (only), thus, whatever Prophet [peace be upon him] has recited to us openly, we recite it to you openly, and whatever he read silently, we read it silently.

Takhreej: ((Saheeh)).

Its chain is Saheeh, See Hadith # 8, 13.

Benefits:

From this hadith we get to know that reciting Surah Fatihah in prayer is obligatory and a pillar, and recitation other than Fatihah is not obligatory.

16.

حَدَّثنَا مَحْمُودُ قَالَ: حَدَّثنَا الْبُخَارِيُّ قَالَ، حَدَّثنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثنَا بِشْرُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ، عَنْ أَبِي الزاهِرِيَّةِ، عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، قَالَ: سَمِعْتُ أَبَا الدَّرْدَاءِ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفِي كُلِّ صَلَاةٍ قِرَاءَةٌ؟ قَالَ: «نَعَمْ» ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ وَجَبَتْ هَذِهِ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Abdullah b. Muhammad narrated to us, (he) said: Bishr b. as-Saree narrated to us, (he) said: Mu'awiyah (b. Saalih al-Hadrami) narrated to us From Abu az-Zaahiriyyah, From Katheer b. Murrah al-Hadrami, (he) said: I heard Abu Darda [radiallah anhu] that:

The Apostle of Allah [peace be upon him] was asked: "Is recitation obligatory in every prayer?" He [peace be upon him] said: "Yes", so one Ansaari companion said: "This (Fatihah) has become Obligatory"

Takhreej: ((Saheeh)).

This narration is present in the book of Imam Bukhari "Khalq Af'al al-Ibaad" (Pg 100, H. 513), with the same sanad and Matn. Imam Nasaa'i (142/2 H. 924) has narrated it from the sanad of Mu'awiyah bin Saalih.

Benefits:

1. Due to the Mistakes of some narrators, a Weak (Da'eef) addition has also been made in it. See: Sunan Nasaa'i, and Sunan ad-Daraqutni (332, 333/1 H. 1248) etc. This addition is not present in the Marfoo' narration, but it is the saying of Abu Darda [radiallah anhu], and the meaning of this saying is that: "The loud recitation of the Imam is enough for the Muqtadis (followers)", meaning the followers (Muqtadi) do not have to recite out loud, rather they will recite Surah Fatihah silently to them selves. [See: H. 17, 18, 83, 294].

2. It is made very clear from this hadith that the recitation of Surah Fatihah in every prayer is obligatory, and it is also known to common people that "Every Prayer" also includes the prayer of a Muqtadi.

   Abu Darda said: "If I do not have the strength (chance) to read Surah Fatihah, then I will read it in the Ruku'" [Kitaab al-Qiraat by Al-Baihaqi: Pg 175, H. 384; Chain: Hasan]

   [This narration is meant to describe the importance of reciting Surah Fatihah behind the Imam, otherwise reciting Quraan in ruku' and Sujud is not permissible.]

17.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثنا عَلِيٌّ، قَالَ: حَدَّثنَا زيد، قَالَ: حَدَّثَنَا مُعَاوِيَةُ، قَالَ: حَدَّثَنَا أَبُو الزَّاهِرِيَّةِ، قَالَ: حَدَّثَنَا كَثِيرُ بْنُ مُرَّةَ، سَمِعَ أَبَا الدَّرْدَاءِ، وَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفِي كُلِّ صَلَاةٍ قِرَاءَةٌ؟ قَالَ: «نَعَمْ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Ali (b. Abdullah al-Madeeni) narrated to us, (he) said: Zayd (b. Habbab) narrated to us, (he) said: Mu'awiyah (b. Saalih al-Hadrami) narrated to us, (he) said: Abu az-Zaahiriyyah narrated to us, (he) said: Katheer b. Murrah narrated to us, he heard Abu Darda [radiallah anhu] that:

The Prophet [peace be upon him] was asked: "Is recitation (obligatory) in every prayer?" He [peace be upon him] replied: "Yes!"

Takhreej: ((Saheeh)).

See: H. 16, 17, 83, 294

بَابُ وُجُوبِ الْقِرَاءَةِ لِلْإِمَامِ وَالْمَأْمُومِ وَأَدْنَى مَا يُجْزِي مِنَ الْقِرَاءَةِ

Chapter: The Obligation of recitation (of Fatihah) for the Imam and the Muqtadi, and the recitation that suffices (in the prayer)

18.

قَالَ الْبُخَارِيُّ: قَالَ اللَّهُ عَزَّ وَجَلَّ {فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ} وَقَالَ {وَقُرْآنَ الْفَجْرِ إِنْ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} [الإسراء: 78] ، {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا} [الأعراف: 204]

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: " هَذِهِ فِي الْمَكْتُوبَةِ وَالْخُطْبَةِ، وَقَالَ أَبُو الدَّرْدَاءِ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفِي كُلِّ صَلَاةٍ قِرَاءَةٌ؟ قَالَ: «نَعَمْ» قَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَجَبَتْ.

Translation:

Imam Bukhari said: Allah (swt) said: {{read ye, therefore, of the Qur'an as much as may be easy for you}}, [Al-Muzammil: 20] and said: {{and recite the Qur'an in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)}} [Al-Isra: 78], and said: {{So, when the Qur'an is recited, listen to it, and be silent}}. Ibn

Abbaas (radiallah anhu) said: This (verse) is for the obligatory (prayer) and the Khutbah (of Jumuah), and Abu Darda (Uwaymer bin Ajlaan) (radiallah anhu) said: The Apostle of Allah [peace be upon him] was asked: "Is recitation obligatory in every prayer?" He [peace be upon him] said: "Yes", so one Ansaari companion said: "This (recitation) has become Obligatory"

Tahqeeq: The narration of Abu Darda has passed before. See: 16, 17.

Benefits:

The chains for the saying of Ibn Abbas are defective. Wallahu A'lam

Zayla'ee Hanafi has written that: The saying of Ibn Abbas is without any chain [Nasb ur-Rayaa: 19/2]

Imam Baihaqi has narrated from Ibn Abbaas that:

المؤمن في سعة من الاستماع إليه إلا في صلاة مفروضة أو يوم جمعة أو فطر أو أضحى – يعني إذا قرئ القرآن فاستمعوا له وأنصتوا

[Kitaab al-Qiraat: Pg 108 H. 253; Chain: Hasan] See this book: H. 158, 161

19.

قَالَ الْبُخَارِيُّ: وَتَوَاتُرُ الْخَبَرِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةِ أُمِّ الْقُرْآنِ» وَقَالَ بَعْضُ النَّاسِ: يُجْزِيهِ آيَةً آيَةً فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِالْفَارِسِيَّةِ، وَلَا يَقْرَأُ فِي الْأُخْرَيَيْنِ، وَقَالَ أَبُو قَتَادَةَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَقْرَأُ فِي الْأَرْبَعِ، وَقَالَ بَعْضُهُمْ: إِنْ لَمْ يَقْرَأْ فِي الْأَرْبَعِ جَازَتْ صَلَاتُهُ، وَهَذَا خِلَافُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ»

Translation:

Imam Bukhari said: And it has reached through Mutawaatir reports from the Apostle of

Allah [peace be upon him] that, there is no prayer without the recitation of Faatihah. And some people say that, in the first two rak'ahs (Units) it is permissible to read an Ayah in Faarsi (persian), and it is permissible not to recite in the last two rak'ahs (Units); while Abu Qatadah (Al-Ansaari radiallah anhu) said that: "The Prophet [peace be upon him] used to recite in all four rak'ahs (units)", and Some people say that: If he doesn't recite in all four rak'ahs, his prayer is valid, and this saying is against the saying of the prophet that: "There is no prayer without Surah Faatihah"

Tahqeeq: ((Saheeh)).

One chain of this Mutawaatir narration has been passed in # 2. A Mutawaatir hadeeth is a solid proof according to all the people.

Benefits:

What Imam Bukhari means by saying "Some People" is, "Abu Haneefah Nu'maan bin Thaabit".

Muhammad bin al-Hassan ash-Shaybaani [Kadhaab/Liar] (See: Juz Rafa Yadain with the Tahqeeq of Shaikh Zubair Pg 32) has narrated from Qaadhi Aboo Yoosuf, and he has narrated from Abu Haneefah that: "Starting and reciting (in) the prayer, in Persian Language is permissible, even if a person knows Arabic very well." [See: Jaami al-Sagheer Pg 94]

It should be kept in mind that, the resilement of Abu Haneefah from this issue is not proven at all. The narrator who narrated the resilement (Abrogation) of Abu Haneefah from this issue is Nooh bin Abi Maryam [See: Al-Hidayah with al-Dirayah Vol 1 Pg 102, Baab: Sifaat as-Salaat]

And Nooh bin Abi Maryam is the famous Matrook ul-Hadeeth (Abandoned in Hadith), Munkir ul-Hadeeth (Opposer of Hadith), and Kadhaab (Liar) [See: Mizaan al-I'tidaal Vol 4 Pg 279, 280, and Tahdheeb at-Tahdheeb Vol 10 Pg 433-435 etc].

In front of the clear narration of Al-Jaami al-Sagheer: Hanafis, Deobandis, and Brailwis have taken the fabricated hadith of Nooh bin Abi Maryam Liar. It should also be kept in mind that, according to them, Muhammad bin al-Hassan, and Qaadhi Aboo Yoosuf both are big Imams, Sahibayn, and Maqbool ur-Riwayah (Acceptable in narration of hadith).

فَإِنِ احْتَجَّ وَقَالَ: قَالَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ» وَلَمْ يَقُلْ لَا يُجْزِي قِيلَ لَهُ: إِنَّ الْخَبَرَ إِذَا جَاءَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحُكْمُهُ عَلَى اسْمِهِ وَعَلَى الْجُمْلَةِ حَتَّى يَجِيءَ بَيَانُهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ: لَا يُجْزِيهِ إِلَّا بِأُمِّ الْقُرْآنِ

Translation:

If he argues and says that: "The Prophet [peace be upon him] has said {La Salata: There is no prayer}, he did not say that: {La Yujziu: The prayer is invalid}", so it will be said to him that: "Verily when a hadeeth comes from the Prophet (with an Authentic Chain) then its ruling will be on its (general) name and on the (Generality of the) sentence, until its (Specific) ruling comes from the Prophet (then its Takhsees/distinction will be done). Jaabir bin Abdullah said that: "The prayer is invalid without Surah Faatihah."

Benefits:

The hadeeth of Abu Qatadah which was mentioned in the previous hadeeth is coming ahead. See: H. 238, 286, 288

And for the hadeeth, "There is no prayer without Surah Fatihah", See: # 2

In Musannaf Ibn Abi Shaybah (372/1 H. 3742, 3743, 3747) and in Musannaf Abdur Razzaq (99/2 H. 2657), it is narrated that Ali [radiallah anhu] did not use to recite in the last two rak'ahs (Units).

This narration is Mardood, because of the narrator Haarith bin Abdullah Al-Awr (Da'eef and a Liar). [See: Mizaan al-I'tidaal Vol 1 Pg 435, and Tahdheeb at-Tahdheeb (126, 128/2) etc.

And in the same chain, Abu Ishaaq as-Saba'ee, is also present who is a famous Mudallis, and he is narrating with "AN". In one narration of Abu Ishaaq, Haarith Al-Awr has been dropped, therefore that sanad is Munqati. This Munqati chain is present in Musannaf Ibn Abi Shaibah (372/1 H. 3742), and it is very Weak. In it, the narrator Shareek al-Qaadhi is a Mudallis and is narrating with "AN", and Abu Ishaaq is also a Mudallis. In this Munqati narration, Abdullah (bin Mas'ood) is also mentioned.

Not reciting in the last two rak'ahs (Units), is not at all proven from Ibn Mas'ood. Walhamdulillah

The narration of Sayyidunah Ali [radiallah anhu], which mentions of reciting in the last

two rak’ahs (Units) also, has been passed before in Hadith: 1.

The narration of Alqamah (Tabi’ee), of not reciting in the last two rak’ahs; was not found from a Sahih chain. The narration of Musannaf Abdur Razzaq is Da’eef (Weak) due to Ikhtilaat (deterioration) of Hammad bin Abi Sulemaan etc.

In Musannaf Ibn Abi Shaybah (372/1 H. 3746) the narration from (Abdur Rahmaan) Ibn al-Aswad (bin Yazeed) is Da’eef (Weak). Hajjaj bin Artaat is Da’eef and Mudallis. See: The books of Rijaal and The books of Tadlees.

The saying of Jaabir [radiallah anhu] is coming ahead. See: H. 287.

21.

فَإِنِ احْتَجَّ، فَقَالَ: إِذَا أَدْرَكَ الرُّكُوعَ جَازَتْ فَكَمَا أَجْزَأَتْهُ فِي الرَّكْعَةِ كَذَلِكَ تُجْزِيهِ فِي الرَّكَعَاتِ قِيلَ لَهُ: إِنَّمَا أَجَازَ زَيْدُ بْنُ ثَابِتٍ، وَابْنُ عُمَرَ، وَالَّذِينَ لَمْ يَرَوُا الْقِرَاءَةَ خَلْفَ الْإِمَامِ فَأَمَّا مَنْ رَأَى الْقِرَاءَةَ، فَقَدْ قَالَ أَبُو هُرَيْرَةَ: «لَا يُجْزِيهِ حَتَّى يُدْرِكَ الْإِمَامَ قَائِمًا، وَقَالَ أَبُو سَعِيدٍ وَعَائِشَةُ رَضِيَ اللَّهُ عَنْهُمَا» لَا يَرْكَعُ أَحَدُكُمْ حَتَّى يَقْرَأَ بِأُمِّ الْقُرْآنِ، وَإِنْ كَانَ ذَلِكَ إِجْمَاعًا لَكَانَ هَذَا الْمُدْرِكُ لِلرُّكُوعِ مُسْتَثْنًى مِنَ الْجُمْلَةِ مَعَ أَنَّهُ لَا إِجْمَاعَ فِيهِ

وَاحْتَجَّ بَعْضُ هَؤُلَاءِ، فَقَالَ: لَا يَقْرَأُ خَلْفَ الْإِمَامِ لِقَوْلِ اللَّهِ تَعَالَى {فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا} [الأعراف: 204] فَقِيلَ لَهُ: فَيُثْنِي عَلَى اللَّهِ، وَالْإِمَامُ يَقْرَأُ قَالَ: نَعَمْ، قِيلَ لَهُ: فَلِمَ جَعَلْتَ عَلَيْهِ الثَّنَاءَ وَالثَّنَاءُ عِنْدَكَ تَطَوُّعٌ تَتِمُّ الصَّلَاةُ بِغَيْرِهِ؟ وَالْقِرَاءَةُ فِي الْأَصْلِ وَاجِبَةٌ أَسْقَطْتَ الْوَاجِبَ بِحَالِ الْإِمَامِ لِقَوْلِ اللَّهِ تَعَالَى {فَاسْتَمِعُوا} [الأعراف: 204] وَأَمَرْتَهُ أَنْ لَا يَسْتَمِعَ عِنْدَ الثَّنَاءِ وَلَمْ تُسْقِطْ عَنْهُ الثَّنَاءَ وَجَعَلْتَ الْفَرِيضَةَ أَهْوَنَ حَالًا مِنَ التَّطَوُّعِ، وَزَعَمْتَ أَنَّهُ إِذَا جَاءَ وَالْإِمَامُ فِي الْفَجْرِ فَإِنَّهُ يُصَلِّي رَكْعَتَيْنِ لَا يَسْتَمِعُ وَلَا يُنْصِتُ لِقِرَاءَةِ الْإِمَامِ وَهَذَا خِلَافُ مَا قَالَهُ النَّبِيُّ

«صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ»

Translation:

“Thus if he makes argument and says that: ‘If (someone) catches up (with the Imam) during the rukoo, (his prayer) is valid; thus as it is permissible in a rak’ah (not to recite). Similarly it is (also) permissible in the other rak’ah’; then it will be said to him that: ‘It (the rak’ah of Rukoo) has been declared valid by Zayd bin Thaabit [radiallah anhu], Ibn Umar [radiallah anhu] and by those who are not of the opinion to recite behind the Imam, while those who hold the view of (the obligation of) recitation (they do not declare it to be valid)’. Abu Hurayrah said that: ‘(The rak’ah of the prayer) is not valid until he catches up with the Imam in the position of Qiyaam (Standing, before the rukoo)’; and Abu Sa’eed al-Khudri [radiallah anhu] and Aisha [radiallah anhu] has said: ‘No one among you should go to rukoo until he reads Surah Faatihah.’ And if there had been an Ijmaa on this (issue) then the catcher up of the rak’ah would have been an exception from the general ruling of the Faatihah, despite that there is no Ijmaa on this (issue) [Meaning: The issue of the one who catches up in rukoo is the issue of Ijtihaad i.e: process of reaching a legal decision on the basis of one's own interpretation of Islamic law and Ikhtilaaf i.e: disagreement]

Some of them, while arguing, have said that because of the saying of Allah (swt), ‘Thus listen to it, and be silent’, we should not read behind the Imam’. It will be said to him that: ‘When the Imam is reciting, should we then read the thana’ (Subhanak-Allaah Humma)?’ He says: ‘Yes!’, So it will be said to him that: ‘Why do you read thana? When according to you thana is Nafil (Supererogatory), and the prayer is valid without it!? (Whereas) In reality, (even accoring to you) the recitation is necessary; you have waived the obligation (of recitation) during the Amaamat, because of the saying of Allah: ‘Thus listen to it’ and (meanwhile) you have given the (Strange) verdict that don’t listen to it while reading Thana. You did not waive the thana from this (Verse of the Quraan, but instead you waived the Obligatory action), you have made Fard (Obligatory) worse than the Naafil (Supererogatory). And you, also, are of the view that: ‘When a man comes and the Imam is leading the Fajr prayer, he should read two rak’ahs (Units)’, despite the recitation of the Imam, he neither listens nor keeps silence. (Whereas) this is (Completely) against the hadeeth of the Prophet [peace be upon him] that: ‘When the Amaamat has established then there is no (other) prayer besides the obligatory prayer’”. [Sahih Muslim: 710]

Benefits:

The issue of catching up with the Imam while bowing is subject to difference of opinion. According to Imam Bukhari [rahimahullah], Abu Hurayrah [radiallah anhu] (H. 132) and others: The one who catches up in prayer while bowing has not caught up the rak’ah. Taqi ud-Deen Ali bin Abdul Kaafi Al-Subki has also written a Juzz on this issue. Imam ibn Khuzaymah, Al-Dab’ee, and others are also of the view that the rak’ah for the one who catches up in prayer while bowing, doesn’t count.

See: Fathul Bari (119/2, before H. 637) and Fatawaa al-Subki (137, 141/1)

We got to know that the claim of Ijmaa on this issue is wrong.

Hanafis, Deobandis, and Brailwis do the following things while Imam is reciting the Quraan:

1. Late comers to the Prayer say the Takbeer (during the recitation). This is their Mutawaatir action for which there is no need for any reference; they also do the same during the Takbeeraat of Eidain. See: Fatawaa Alamgeeri (Vol 1 Pg 151), and Al-Baher al-raqaiq (174/2), and Radd ul-Mukhtar wa Tozeehul Kalam (Vol 2 Pg 155)

2. They read the Thana (Subhanak Allah Humma…). Their Faqeeh Abu Ja'far has said that:

   "When he catches up with the Imam during the recitation of Faatihah, he should read Thana with agreement (of the scholars), as it is mentioned in the collection (of Fiqh) [Muniyatul-Musalli: Pg 86, and Tozeehul Kalaam: Vol 2 Pg 151]

   What is meant by "with agreement" is the agreement of Qaadhi Aboo Yoosuf, and Muhammad bin Al-Hassan ash-Shaybani (Kadhaab/Liar). See: Ahsanul-Kalam (Vol 1 Pg 182)

   Fatawaa Alamgeeri (182/1) says that: According to some Fuqaha-like Hanafis, Thanaa should be read in the silent prayer; and in the loud prayer, the Muqtadi (Follower) should remain silent, and not recite Thanaa. This is also written in their book, Tatarkhania, but their public has always been reading thanaa even in the loud prayers, while the Imam is reciting.

3. According to them, it is permissible to interrupt an Imam when he forgets the recitation. See: Bahishti Zaver (Pg 995), and Tozeehul Kalaam (155/2).

4. These people also read the two rak'ahs of Sunan during the Amamat of the dawn prayer, and give the evidence that so and so Sahabi used to read these Sunan. See: Athaar as-Sunan (H. 718, 721, 723, 724, 725, 726, 727), among these ahadeeth H. 721, 723, 724, 726 are Da'eef. See: Anwar as-Sunan: Pg 145, 146

فَقَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ» ، فَقِيلَ لَهُ: هَذَا خَبَرٌ لَمْ يَثْبُتْ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْحِجَازِ وَأَهْلِ الْعِرَاقِ وَغَيْرِهِمْ لِإِرْسَالِهِ وَانْقِطَاعِهِ رَوَاهُ ابْنُ شَدَّادٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation:

Thus he says that: Verily the Prophet [Peace be upon him] has said: "Whoever has an Imam, then the recitation of the Imam is his recitation"

So It will be said to him that this hadtih is not proven according to the scholars of Hijaaz and Iraaq, due to it being Mursal (A Tabi'ee narrating directly from the Prophet), and Munqati' (un-linked). (Abdullah) Ibn Shaddad (Tabi'ee) has narrated it from the Prophet [Peace be upon him] (as a Mursal narration).

Takhreej: ((Da'eef))

The narration of Abdullah bin Shaddad is Mursal, and Mursal narration is one of the types of a Da'eef (Weak) hadith. Let us observe some Musnad (Linked) narrations on this issue:

1. "Narrated Hassan bin Saalih, from Jaabir, from Ibn az-Zubayr, from Jaabir bin Abdullah [radiallah anhu]" (Ibn Maja H. 850)

   Busairy said about this narration that: "This Isnaad (Chain) is Da'eef, Jaabir who is Ibn Yazeed al-Ju'fi is Mut-ham (Accused)", rather in Zawaaid Ibn Maja it says: "Jaabir, who is Al-Ju'fi is Kadhaab (Liar)" (Pg 140 H. 282)

2. "Narrated Muhammad bin al-Hassan ash-Shaybaani, he said: Abu Haneefah informed us, he said: Abul-Hassan Moosa bin Abi Aisha narrated to us, from Abdullah bin Shaddad bin al-Haad, from Jaabir bin Abdullah" [Muwatta Ash-Shaybani Pg 98 and his Al-Athaar H. 86]

   Shaybaani is Kadhaab (Liar). See under the coming hadith (45). This Kadhaab has also narrated another fabricated chain in his Al-Muwatta (Pg 99).

3. In a book which is attributed, without any chain, to Yoosuf bin Abi Yoosuf (Majhool), the chain: "From his Father (Da'eef), from Abi Hanifah, from Moosa bin Abi Aisha, from Abdullah bin Shaddad bin al-Haad, from Abil Waleed from Jaabir bin

Abdullah" is mentioned [Al-Athaar H. 113].

This chain is undoubtedly Mawdoo [Fabricated]. Yoosuf (bin Abi Yoosuf) is mentioned without any Tawtheeq in Taareekh Baghdaad (294/14). For the Jarh (Criticizm) on Abu Hanifah, see: Al-Taareekh Al-Kabeer by Al-Bukhari (81/8), and Kitaab al-Kuni by Al-Imam Muslim (Pg 31), and others.

4. "Narrated Hassan bin Saalih, from Abiz-Zubayr, from Jaabir bin Abdullah [radiallah anhu]" [Musannaf Ibn Abi Shaybah: 377/1 H. 3802, and Musnad Ahmed]

In the Nuskha of Alim al-Kutub of Musnad Ahmed (339/3 H. 14698), it contains the following chain: "Narrated Saalih, from Jaabir, from Abiz-Zubayr, from Jaabir [radiallah anhu]". Ibn Jawzi has also narrated the same from the chain of Ahmed (bin Hanbal). [Al-Tahqeeq 363/1 H. 472], and the same is also narrated in Atraaf Al-Musnad (139/2 H. 1926) with reference to Ahmed.

Therefore, we come to know that in Musnad Ahmed, the addition of Jaabir al-Ju'fi is present. The same narration is also narrated in the following books with the addition of Jaabir al-Ju'fi. Kaamil ibn Adee (542/2), Sharh Ma'ani al-Athaar (217/1), Sunan ad-Daraqutni (331/1 H. 1240), Musnad Abd bin Humayd (1048), and Hilyat al-Awliya (334/7). Therefore the addition of Jaabir Al-Ju'fi is proven in the chain, and it is among Al-Mazeed fi Muttasil al-Asaneed. See under Hadith 38.

5. "Narrated Ahmed bin Manee: Ishaaq al-Azraq narrated to us, Sufyaan and Shareek narrated to us, From Moosa bin Abi Aisha, from Abdullah bin Shaddad, from Jaabir'" [Athaaf al-Khaira Al-Maharah by Al-Busairi: 225/2 H. 1567]

This narration is Da'eef due to two reasons.

First: Sufyan ath-Thawri and Shareek both are Mudallis, and this narration is narrated by "AN".

Second: The real book of Ahmed bin Manee' was not found anywhere, and Busairi was born centuries after him.

The other Da'eef and Mardood chains for the hadith "Whoever has an Imam..... to the end" are mentioned in Irwa al-Ghaleel by Al-Albaani [rahimahullah] [268, 279/2 H. 500]. This narration is Da'eef and Mardood with all its chain. Declaring it Hasan is wrong. Haafidh Ibn Hajar has said that: "And its chains are narrated from a group of Companions, and all of them are Ma'lool (Da'eef)" [Al-Talkhees al-Khabeer 232/1 H. 345]

The respectable and honorable Scholar, Shaikh Abu Muhammad Badee' ud-Deen Shah Ar-Raashdi As-Sindhi [rahimahullah] has written a book proving this hadith to be Da'eef and Mardood, The book's name is, "Izhaar al-Bara'at An Hadith Man Kana Lahu Imam Fa Qira'at al-Imam Lahu Qira'at" walhamdulillah.

23.

قَالَ الْبُخَارِيُّ: وَرَوَى الْحَسَنُ بْنُ صَالِحٍ، عَنْ جَابِرٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا يَدْرِي أَسَمِعَ جَابِرٌ مِنْ أَبِي الزُّبَيْرِ وَذَكَرَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْفَجْرِ فَقَرَأَ رَجُلٌ خَلْفَهُ فَقَالَ: «لَا يَقْرَأَنَّ أَحَدُكُمْ وَالْإِمَامُ يَقْرَأُ إِلَّا بِأُمِّ الْقُرْآنِ» فَلَوْ ثَبُتَ الْخَبَرَانِ كِلَاهُمَا لَكَانَ هَذَا مُسْتَثْنًى مِنَ الْأَوَّلِ لِقَوْلِهِ: «لَا يَقْرَأَنَّ إِلَّا بِأُمِّ الْكِتَابِ» ، وَقَوْلِهِ: «مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ جُمْلَةٌ» ، وَقَوْلِهِ: «إِلَّا بِأُمِّ الْقُرْآنِ» مُسْتَثْنًى مِنَ الْجُمْلَةِ كَقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا» ثُمَّ قَالَ فِي أَحَادِيثَ أُخْرَى: «إِلَّا الْمَقْبَرَةَ» ، وَمَا اسْتَثْنَاهُ مِنَ الْأَرْضِ وَالْمُسْتَثْنَى خَارِجٌ مِنَ الْجُمْلَةِ، وَكَذَلِكَ فَاتِحَةُ الْكِتَابِ خَارِجٌ مِنْ قَوْلِهِ: «مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ» مَعَ انْقِطَاعِهِ. وَقِيلَ لَهُ: اتَّفَقَ أَهْلُ الْعِلْمِ وَأَنْتُمْ أَنَّهُ لَا يَحْتَمِلُ الْإِمَامُ فَرْضًا عَنِ الْقَوْمِ ثُمَّ قُلْتُمْ: الْقِرَاءَةُ فَرِيضَةٌ وَيُحْتَمَلُ الْإِمَامُ هَذَا الْفَرْضَ عَنِ الْقَوْمِ فِيمَا جَهَرَ الْإِمَامُ أَوْ لَمْ يَجْهَرْ، وَلَا يَحْتَمِلُ الْإِمَامُ شَيْئًا مِنَ السُّنَنِ نَحْوَ الثَّنَاءِ وَالتَّسْبِيحِ وَالتَّحْمِيدِ فَجَعَلْتُمُ الْفَرْضَ أَهْوَنَ مِنَ التَّطَوُّعِ، وَالْقِيَاسُ عِنْدَكَ أَنْ لَا يُقَاسَ الْفَرْضُ بِالتَّطَوُّعِ، وَأَلَّا يُجْعَلَ الْفَرْضُ أَهْوَنَ مِنَ التَّطَوُّعِ، وَأَنْ يُقَاسَ الْفَرْضُ أَوِ الْفَرْعُ بِالْفَرْضِ إِذَا كَانَ مِنْ نَحْوِهِ فَلَوْ قِسْتَ

الْقِرَاءَةَ بِالرُّكُوعِ وَالسُّجُودِ وَالتَّشَهُّدِ إِذَا كَانَتْ هَذِهِ كُلُّهَا فَرْضًا، ثُمَّ اخْتَلَفُوا فِي فَرْضٍ مِنْهَا كَانَ أَوْلَى عِنْدَ مَنْ يَرَى الْقِيَاسَ أَنْ يَقِيسُوا الْفَرْضَ أَوْ الْفَرْعَ بِالْفَرْضِ

Translation:

Imam Bukhari said: “And Hassan bin Saalih has narrated from Jaabir (bin Yazeed al-Ja’fi), he has narrated from Abuz-Zubayr (Muhammad bin Muslim bin Tadras Al-Makki), he narrated from Jaabir bin Abdullah al-Ansari [radiallah anhu], and he narrated it from the Prophet [Peace be upon him] (The narration of ‘Whoever has an Imam……. To the end). It is not known whether Jaabir has heard this narration from Abdullah or not.

It is narrated from Ubadah bin as-Saamit and Abdullah bin Amr [radiallah anhum] that: “The prophet [Peace be upon him] led the dawn prayer, so one man recited behind the Prophet [peace be upon him], thus the Prophet [Peace be upon him] said: “No one among you, should recite when the Imam is reciting, except Surah Faatihah”. If both these narrations “Whoever has an Imam” and “Except Surah Faatihah” are proven, then it will become an exception because of the hadith “No one should recite except Surah Faatihah”.

The hadith, “Whoever has an Imam, the recitation of the Imam is his recitation” is Mujammal (abbreviated); and the hadith “Except the Mother of Al-Quraan i.e: Surah Faatihah” is an exception from this Mujammal (Abbreviated).

As it says in the hadith of the Prophet [peave be upon him] that: “The whole earth has been made pure and a place of prostration for me”, then in other ahadith it says: “Except the graveyards” and other exceptional conditions. Anything that is made an exception is out of Mujammal (and Generality). Similarly, Faatihah is (also) out of (the generality of) the hadith, “Whoever has an Imam, the recitation of the Imam is his recitation”; despite the fact that this narration is Munqati’ (and Da’eef).

It is said to him that: there is the agreement between the Scholars (of Truth) and you that, whether Imam recites out loud or not, he cannot lift the obligation from the people, and neither from the Sunan, for example: Thanaa (Subhanakalla humma…..), Tasbeeh (Subhanallah), and Tamheed (Alhamdulillah). You have made Fard (Obligatory) worse than the Naafil (Supererogatory). The Qiyaas according to you is that the Fard (Obligaroty) should not be equated with the Naafil (Supererogatory), and that the Fard should not be considered lower than the Naafil; Fard or its similar type should be equated with its similar type. If you would have equated the recitation (Qirat) with Ruku’, Sujud, and Tashahhud because they all are obligatory (then it would have been very good). Then if some Fard among them was to be disputed upon, it was better for the believers of Qiyaas that they do the Qiyaas of Fard or its type on another Fard or its type.

The narration of “Whoever has an Imam” is Baatil. The remaining speech is on the refutation of the People of Qiyaas, because these people leave the Quran and Hadith because of Qiyaas.

24.

وَقَالَ أَبُو هُرَيْرَةَ، وَعَائِشَةُ رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ، فَهِيَ خِدَاجٌ»

Translation:

And Abu Hurayrah [radiallah anhu] and Aisha [radiallah anha] said: The Apostle of Allah [peace be upon him] said:

Whoever performs the Prayer, (and) does not recite the mother of Quraan (Fatihah) in it, then it (The Prayer) is worthless (meaning: Baatil)

Takhreej: ((Saheeh))

See: H. 11 from Abu Hurayrah [radiallah anhu], and H. 26 from Aisha [radiallah anha]. These ahadith are mentioned with chain there, and are Saheeh. Walhamdulillah

25.

وَقَالَ عُمَرُ بْنُ الْخَطَّابِ: " اقْرَأْ خَلْفَ الْإِمَامِ؟ قُلْتُ: وَإِنْ قَرَأْتُ، قَالَ: نَعَمْ، وَإِنْ قَرَأْتَ. وَكَذَلِكَ قَالَ أُبَيُّ بْنُ كَعْبٍ، وَحُذَيْفَةُ بْنُ الْيَمَانِ، وَعُبَادَةُ رَضِيَ اللَّهُ عَنْهُمْ وَيُذْكَرُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَعِدَّةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ ذَلِكَ

Translation:

And Umar bin al-Khattab [radiallah anhu] said: “Recite (Surah Faatihah) behind the Imam”, I (the narrator) asked: “Even when you are reciting (loudly)?” He said: “Yes! Even when I am reciting”. Ubay bin Ka’b, Khuzayfah bin Al-Yamaan, and Ubadah bin as-Saamit [radiallah anhum] have said the same; and Ali bin Abi Taalib, Abdullah bin Amr (bin al-Aas), Abu Sa’eed al-Khudri [radiallah anhum], and many other companions of the Prophet [peace be upon him] have also narrated the same.

Takhreej: ((Saheeh))

See: H. 51. A brief takhreej of the Athaar mentioned above is given as follows:

Ubay bin Ka’b: See: H. 52, 53

Khuzayfah bin al-Yamaan: See: H. 56

Ubadah bin as-Saamit: See: H. 65 and others

Ali bin Abi Taalib: See: H. 1

Abdullah bin Amr bin Al-Aas: See: H. 60

Abu Sa’eed al-Khudri: See: H. 57

Recitation behind the Imam is proven from all these Companions. [radiallah anhum ajma’een]

Benefits:

It is narrated in Musannaf Abdur-Razzaq: From Abdur-Rehmaan bin Zayd: he said, Our Ashyaakh (Teachers) informed us, Verily Ali [radiallah anhu] said: “There is no prayer for the one who recites behind the Imam” [137/2 H. 2810]

This narration is very weak. The Ashyaakh (Teachers) are Majhool, and Abdur-Rehmaan bin Zayd is Da’eef. [Taqreeb: 3865] Imam Haakim Nishaburi said:

“He has narrated Fabricated ahadeeth from his Father…… [Al-Madkhal ilal-Sahih: Pg154]

It is narrated in Musannaf Abur-Razzaq [281/2 H. 3371] from Sayyidunah Ali and Ibn Mas’ood [radiallah anhum] that: “One, who does not catch up with the first rak’ah, should not regard the Sajdah.” (Chain: Hasan)

This narration has nothing to do with “Madrak al-Ruku” [One who catches up with Imam in ruku’], rather it is regarding “Idraak al-Rak’ah” (getting caught up with the rak’ah) and “Idraak as-Sajdah” (getting caught up with the Prostration).

26.

«وَقَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ: «كَانَ رِجَالٌ أَئِمَّةٌ يَقْرَؤُونَ خَلْفَ الْإِمَامِ

Translation:

And Qaasim bin Muhammad (ibn Abi Bakr) said: Aimmah (Plural of: Imam, i.e: Scholars) used to recite (Surah Faatihah) behind the Imam.

Takhreej: ((Saheeh))

This saying is found in Kitaab al-Qiraat by Al-Baihaqi [Pg 105 H. 241, Chain: Hasan; Pg 209 H. 445, 446] and in Al-Sunan al-Kubra by Al-Baihaqi (161/2) it is present with a Hasan chain. It also contains the addition that: "Ibn Umar [radiallah anhu] did not use to recite (other than al-Faatihah) behind the Imam, whether it is the loud prayer or non-loud (Silent) prayer". This Athar (of Ibn Umar) is regarding whatever comes besides Al-Faatihah. See: H. 48. Usamah bin Al-Laythi is reliable according to the Jamhoor of Muhaddithen. And it also has a Shahid (Supporting evidence) similar in meaning, in Musannaf Ibn Abi Shaybah (375/1 H. 3774).

27.

«وَقَالَ أَبُو مَرْيَمَ: سَمِعْتُ ابْنَ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ «يَقْرَأُ خَلْفَ الْإِمَامِ

Translation:

And Abu Maryam (Abdullah bin Ziyaad al-Asdi Al-Koofi) said: "I have heard (Abdullah) ibn Mas'ood reciting behind the Imam."

Takhreej: ((Da'eef))

This athar is coming ahead. See: H. 55.

28.

«وَقَالَ أَبُو وَائِلٍ عَنِ ابْنِ مَسْعُودٍ، «أَنْصِتْ لِلْإِمَامِ
Translation: And Abu Waa'il (Shaqeeq bin Salamah) has narrated from (Abdullah) ibn Mas'ood [radiallah anhu] that: "Be silent to listen the recitation of the Imam"
Takhreej: ((Saheeh)) This athar is narrated with the words: أنصت للقرآن **فإن في الصلاة شغلا وسيكفيك ذلك الإمام** In Al-Sunan al-Kubra by Al-Baihaqi (160/2) and Briefly in Musannaf Ibn Abi Shaybah (376/1 H. 3780). Its chain is Saheeh, and this Athar is regarding whatever comes besides Al-Faatihah.

29.

وَقَالَ ابْنُ الْمُبَارَكِ: «دَلَّ أَنَّ هَذَا فِي الْجَهْرِ، وَإِنَّمَا يَقْرَأُ خَلْفَ الْإِمَامِ فِيمَا سَكَتَ الْإِمَامُ»
Translation: And (Abdullah) ibn al-Mubarak said: This denotes the indication on the condition of Jaher (reciting out loud), and the recitation behind the Imam is only done when the Imam is silent.
Takhreej: ((Da'eef)) This Athar was not found with any Chain. Wallahu a'lam

30.

وَقَالَ الْحَسَنُ وَسَعِيدُ بْنُ جُبَيْرٍ وَمَيْمُونُ بْنُ مِهْرَانَ، وَمَالَا أَحْصَى مِنَ التَّابِعِينَ، وَأَهِلِ الْعِلْمِ: إِنَّهُ يَقْرَأُ خَلْفَ الْإِمَامِ وَإِنْ جَهَرَ، وَكَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَأْمُرُ بِالْقِرَاءَةِ خَلْفَ الْإِمَامِ»

Translation:

And Hassan (Basri), Sa'eed bin Jubayr, Maimoon bin Mahraan, and innumerable Tabi'een and Scholars have said:

Verily recitation (of Al-Faatihah) should be done behind the Imam (even) when Jaher (recitation loudly) is done, and Aisha [radiallah anha] used to command to recite behind the Imam"

Takhreej:

The references for these Athaar are as follows:

Hassan Basri: Kitaab al-Qiraat by Al-Baihaqi (Pg 105 H. 242), and Al-Sunan al-Kubra (171/2); Chain: Saheeh, and Ibn Abi Shaybaj (374/1 H. 3762), Chain: Saheeh.

Sa'eed bin Jubayr: See: H. 34, 273

Maimoon bin Mahraan: This Athar was not found.

Aisha: Kitaab al-Qiraat by Al-Baihaqi (Pg 99 H. 221, 222), and Al-Sunan al-Kubra (171/2). It has three chains: In one chain Sufyaan is Mudallis and is narrating with "AN", in the second chain Ikrimah bin Ibraheem al-Azdi Al-Mawsli is Very Weak. See: Lisaan al-Mizaan (181, 182/4), in the third chain, Haamid bin Mahmood bin Harb Al-Maqai Al-Nisaburi is Majhool ul-Haal, whose Tawtheeq is only done by Ibn Hibban [Ath-Thiqaat 219/8)

In Hadith. 106 ahead, Its similar Shahid is also coming.

Benefits:

This saying of Imam Bukhari has been narrated by Imam Baihaqi in Kitaab al-Qiraat (Pg 106 H. 245.

وَقَالَ خَلَّاد: حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي الْمُغِيرَةِ، قَالَ: سَأَلْتُ حَمَّادًا عَنِ الْقِرَاءَةِ، خَلْفَ الْإِمَامِ فِي الْأُولَى وَالْعَصْرِ، فَقَالَ: كَانَ سَعِيدُ بْنُ جُبَيْرٍ " يَقْرَأُ فَقُلْتُ: أَيُّ " ذَلِكَ أَحَبُّ إِلَيْكَ؟، فَقَالَ: أَنْ تَقْرَأَ

Translation:

And Khallad (bin Yahya) said: Hanzalah bin Abil-Mughirah narrated to us, (he) said: I asked Hammad (bin Abi Sulemaan) regarding the recitation in the First (Zuhr), and Asr (Prayer), so he said: "Sa'eed bin Jubayr used to do the Qiraat (recitation)" I asked: "What do you like in this issue?" so he (Hammad) said: "that you do Qiraat (racitation) (meaning: I like to do Qiraat)"

Takhreej: ((Da'eef))

Khallad bin Yahya is the teacher of Imam Bukhari, but the tawtheeq of Hanzalah bin Abil-Mughirah is only done by Ibn Hibban, therefore this narrator is Majhool ul-Haal.

For the saying of Sa'eed bin Jubayr, See: H. 34, 273

In Musannaf Ibn Abi Shaybah (377/1 H. 3792), there is a narration: "From Hushaim bin Abi Bashar, from Sa'eed bin Jubayr: He (Sa'eed) was asked regarding the recitation behind the Imam, he said: There is no recitation behind the Imam"

This narration is Da'eef due to the Tadlees of Hushaim. Hushaim bin Bushayr al-Waasti is assuredly reliable, "Katheer ut-Tadlees" (makes abundant Tadlees), and Irsaal al-Khafi [See: Taqreeb at-Tahdheeb: 7312, and other books of Rijaal]. Therefore, his narrations are Da'eef and Mardood in other than the Sahihayn, in the absence of supporting evidence, and in the absence of affirmation of hearing.

The saying of Sa'eed bin Jubayr regarding the recitation behind the Imam is coming ahead (H. 34, 273).

Tadlees- for a narrator to narrate from those whom he heard hadiths that which he did not hear with an ambiguous expression that gives the impression of continuity/samaa'.

Irsal Khafi- for a narrator to narrate from contemporaries he did not meet with an ambiguous expression that gives the impression of continuity/samaa'.

وَقَالَ مُجَاهِدٌ: «إِذَا لَمْ يَقْرَأْ خَلْفَ الْإِمَامِ أَعَادَ الصَّلَاةَ» وَكَذَلِكَ قَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَقِيلَ لَهُ: احْتِجَاجُكَ بِقَوْلِ اللَّهِ تَعَالَى {إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا} [الأعراف: 204] أَرَأَيْتَ إِذَا لَمْ يَجْهَرِ الْإِمَامُ يَقْرَأُ مَنْ خَلْفَهُ؟ فَإِنْ قَالَ: لَا أَبْطَلَ دَعْوَاهُ لِأَنَّ اللَّهَ تَعَالَى قَالَ {فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا} [الأعراف: 204] وَإِنَّمَا يَسْتَمِعُ لِمَا يُجْهَرُ مَعَ إِنَّا نَسْتَعْمِلُ قَوْلَ اللَّهِ تَعَالَى {فَاسْتَمِعُوا لَهُ} [الأعراف: 204] نَقُولُ: يَقْرَأُ خَلْفَ الْإِمَامِ عِنْدَ السَّكَتَاتِ

Translation:

And Mujahid (bin Jabar: the explainer of Quran) said: One who does not recite (Surah Faatihah) behind the Imam, should repeat his prayer; and Abdullah bin Az-Zubayr (bin Al-Awaan radiallah anhu) has also said the same.

And it is said to him (the opposer of recitation behind the Imam) that you, by Allah's saying: "And when Quran is recited, thus listen to it, and be silent" take the evidence. What do you think If the Imam does not recite loudly, should his followers recite? Thus if he says, "No!", then his claim becomes Baatil (False), because Allah (swt) said: "thus listen to it, and be silent", and we can listen to it only when it is recited out loud; with this we act upon the saying of Allah "Thus listen to it", we say that it should be recited during the pauses behind the Imam.

Takhreej: ((Da'eef))
See: This book H. 58. In Musannaf Ibn Abi Shaybah (361/1 H. 3635), it is narrated with the sanad of Layth (bin Abi Saleem) from Mujahid that:

إذا لم يقرأ في ركعة بفاتحة الكتاب فإنه تلك الركعة

This narration is Da'eef because Layth bin Abi Saleem is Da'eef.

Benefit:

The Athar of Abdullah bin Az-Zubayr [radiallah anhu] was not found, See: H. 47.

33.

قَالَ سَمُرَةُ رَضِيَ اللَّهُ عَنْهُ: كَانَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " سَكْتَتَانِ: سَكْتَةٌ حِينَ يُكَبِّرُ، وَسَكْتَةٌ حِينَ يَفْرُغُ مِنْ قِرَاءَتِهِ "
Translation: Samurah (bin Jundub) [raidallah anhu] said that: “Prophet [peace be upon him] used to have two pauses (in his prayer): First pause used to be during the Takbeer (in the beginning of prayer), and the second pause used to be at the end of his recitation.
Takhreej: ((Hasan)) This narration is coming ahead: H. 277, 278.

34.

وَقَالَ ابْنُ خُثَيْمٍ: قُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ: " أَقْرَأُ خَلْفَ الْإِمَامِ قَالَ: نَعَمْ، وَإِنْ كُنْتَ تَسْمَعُ قِرَاءَتَهُ، فَإِنَّهُمْ قَدْ أَحْدَثُوا مَا لَمْ يَكُونُوا يَصْنَعُونَهُ إِنَّ السَّلَفَ كَانَ إِذَا أَمَّ أَحَدُهُمْ كَبَّرَ ثُمَّ أَنْصَتَ حَتَّى يَظُنَّ أَنَّ مَنْ خَلْفَهُ قَرَأَ بِفَاتِحَةِ الْكِتَابِ ثُمَّ قَرَأَ وَأَنْصَتُوا "
Translation: (Abdullah bin Uthmaan) Ibn Khuthaim said: I asked Sa’eed bin Jubayr [rahimahullah]: “Should I recite behind the Imam?” (So) he said: “Yes! Even when you are listening to his recitation, because (Nowadays) some people have started an innovation which was not practiced by the Salaf (as-Saaliheen). Whoever among them used to become their Imam (so) he would say the Takbir and remain silent, until the presumption overcomes that the followers would have recited Surah Faatihah, then he (the Imam) would start reciting and they would remain silent.”
Takhreej: ((Hasan))

This narration is coming ahead: H. 273. It also has Shahid (supporting evidence) in Kitaab al-Qiraat by Al-Baihaqi (P 103 H. 237). Ibn Khuzaymah has also narrated a similar narration from Ja'far bin Muhammad, from Yahya ibn Saleem, from Ibn Khuthaim.

Benefit:

Imam Baihaqi has narrated the above narration from Imam Bukhari. [Kitaab Al-Qiraat Pg 104 H. 237].

35.

وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا أَرَادَ أَنْ يَقْرَأَ سَكَتَ سَكْتَةً»

Translation:

And Abu Hurayrah [radiallah anhu] said: "When the Prophet [peace be upon him] used to intend to recite, he would pause for a little while."

Takhreej: ((Saheeh))

This narration is coming ahead: H. 270, 280.

36.

وَكَانَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَمَيْمُونُ بْنُ مِهْرَانَ، وَغَيْرُهُمْ، وَسَعِيدُ بْنُ جُبَيْرٍ يَرَوْنَ الْقِرَاءَةَ عِنْدَ سُكُوتِ الْإِمَامِ إِلَى نُونِ نَعْبُدُ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ» ، فَتَكُونُ قِرَاءَتُهُ فَإِذَا قَرَأَ الْإِمَامُ أَنْصَتَ حَتَّى يَكُونَ مُتَّبِعًا لِقَوْلِ اللَّهِ تَعَالَى {مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ} [النساء:

[80] وَقَوْلِهِ {وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا} [النساء: 115] وَإِذَا تَرَكَ الْإِمَامُ شَيْئًا مِنَ الصَّلَاةِ فَحَقَّ عَلَى مَنْ خَلْفَهُ أَنْ يُتِمُّوا قَالَ عَلْقَمَةُ: «إِنْ لَمْ يُتِمَّ الْإِمَامُ أَتْمَمْنَا»

.

Translation:

And Abu Salamah bin Abdur-Rahmaan (bin Awf), Maimoon bin Mahraan, and others, and Sa'eed bin Jubayr were of the view to recite during the pauses until the "Noon" of Na'bud (in Faatihah). Their evidence is the hadith of the Prophet [peace be upon him] that "There is no prayer without Surah Faatihah", thus Faatihah is his recitation. Thus when the Imam recites, he remains silent. Like this, he becomes the follower of the sayings of Allah: "He who obeys the Messenger, has indeed obeyed Allah" [An-Nisaa: 80], and the saying: "And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination! [An-Nisaa: 115]" (meaning: The reciter of Faatihah behind the Imam becomes the obeyer of both Quraan and Hadith), and If Imam leaves something from his prayer, then his followers should complete it. Alqamah (bin Qays) said: "If the Imam does not complete, then we will complete it."

Takhreej: ((Da'eef))

These Athaar were not found with this Matan (text). Wallahu a'lam

Benefits:

Discussion on "Ansaat": In Arabic, the meaning of Al-Ansaat is "Silence, Listening Attentively". See: Al-Qamoos al-Waheed (Vol 1 Pg 654), and other Books of Lughat. Reading Quraan and Adhkaar in heart is not contrariant to Ansaat. Salmaan al-Faarsi narrates from the Prophet [peace be upon him] regarding the one reading Jumuah prayer that: "And he remains silent (Yunsitu) until he finishes his prayer" [Al-Sunan al-Sughra by Al-Nasaai: 104/3 H. 1404, Authenticated by Haakim: 277/1, and confirmed by Adh-Dhahabi]

For the Shawahid (Supporting Evidences) of this hadith, see: Saheeh Ibn Khuzaymah (1762), Saheeh Ibn Hibban (562), Sunan Abi Dawood (343), Musnad Ahmed (81/3), Mustadrak Al-Haakim (83/1), and others.

The Summary is that: Reading softly in heart is not contrariant to "Al-Ansaat", and "Ansatu". See: Tozeehul Kalaam [Vol 2 H. 206, 216].

Some people have written a lie that, according to Imam Bukhari [rahimahullah]: The Imam who does not pause is a Bid'ati (Innovator) and a Jahannami (meaning: he will go to hell). Verily Allah's curse is on the wrong-doers.

37.

وَقَالَ الْحَسَنُ وَسَعِيدُ بْنُ جُبَيْرٍ، وَحُمَيْدُ بْنُ هِلَالٍ: «أَقْرَأُ بِالْحَمْدِ يَوْمَ الْجُمُعَةِ» ، وَقَالَ الْآخَرُونَ مِنْ هَؤُلَاءِ: يُجْزِيهِ أَنْ يَقْرَأَ بِالْفَارِسِيَّةِ، وَيُجْزِيهِ أَنْ يَقْرَأَ بِآيَةٍ يَنْقَضُّ آخِرُهُمْ عَلَى أَوَّلِهِمْ بِغَيْرِ كِتَابٍ وَلَا سُنَّةٍ وَقِيلَ لَهُ: مَنْ أَبَاحَ لَكَ الثَّنَاءَ وَالْإِمَامُ يَقْرَأُ بِخَبَرٍ أَوْ بِقِيَاسٍ وَحَظَرَ عَلَى غَيْرِكَ الْفَرْضَ وَهُوَ الْقِرَاءَةُ وَلَا خَبَرَ عِنْدَكَ وَلَا اتِّفَاقَ لِأَنَّ عِدَّةً مِنْ أَهْلِ الْمَدِينَةِ، لَمْ يَرَوُا الثَّنَاءَ لِلْإِمَامِ وَلَا لِغَيْرِهِ وَيُكَبِّرُونَ ثُمَّ يَقْرَؤُونَ فَتَحَيَّرَ عِنْدَهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ مَعَ أَنَّ هَذَا صَنَعَهُ فِي أَشْيَاءَ مِنَ الْفَرْضِ وَجَعَلَ الْوَاجِبَ أَهْوَنَ مِنَ التَّطَوُّعِ، زَعَمْتَ أَنَّهُ إِذَا لَمْ يَقْرَأْ فِي الرَّكْعَتَيْنِ مِنَ الظُّهْرِ أَوِ الْعَصْرِ أَوِ الْعِشَاءِ يُجْزِيهِ وَإِذَا لَمْ يَقْرَأْ فِي رَكْعَةٍ مِنْ أَرْبَعٍ مِنَ التَّطَوُّعِ لَمْ يُجْزِهِ قُلْتَ: وَإِذَا لَمْ يَقْرَأْ فِي رَكْعَةٍ مِنَ الْمَغْرِبِ أَجْزَأَهُ وَإِذَا لَمْ يَقْرَأْ فِي رَكْعَةٍ مِنَ الْوِتْرِ لَمْ يُجْزِهِ، وَكَأَنَّهُ مُولِعٌ أَنْ يَجْمَعَ بَيْنَ مَا فَرَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ يُفَرِّقُ بَيْنَ مَا جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation:

And Hassan (Basri), Sa'eed bin Jubayr, and Humayd bin Halaal (rahimahumullah) said: "Read Suraah Faatihah on the day of Jumuah". And the other people from them (the opposers of Faatihah behind the Imam) said: "Recitation in Faarsi (Persian) is permissible and reciting one verse (from the Faatihah) is permissible". Their laters are refuting their formers without (having) any Kitaab (Quran) or Sunnat (Hadith). It is said to him that: "When the Imam is reciting, who has made it permissible for you to read

Thanaa? (Do you have) Any Hadith or Qiyaas (for it)? And who, other than you, has made the Qiraat (recitation), which is obligatory, to be impermissible? You don't have any Hadith and neither is there any agreement (Ittifaaq) on the Thanaa, because many People of Madinah are not of the opinion to recite Thanaa, neither for the Imam nor for anyone else. They say the Takbeer (Allahu Akbar) then (begin to) recite". Thus such a person becomes astonished. These are the people who are wandering in their doubts. With this, he has also done (some strange) work with many Obligatory things. He has made the Waajib (Obligatory), of a less degree than the Naafil. You say that it is permissible not to recite in the (last) two rak'ahs of Zuhr, Asr, and Isha; and If the recitation is not done in one of the four rak'ahs of Naafil, it is not permissible. You say that if (we) don't recite in a rak'ah of Maghrib, it is permissible; and if (we) don't recite in one rak'ah of Witr, it is not permissible. As if he is taking heed to aggregate whatever Allah's Apostle has differentiated, and to differentiate whatever Allah's Apostle has aggregated.

Takhreej: ((Da'eef))

I could not find these Athaar... See: Under Hadith 20.

38.

وقال البخارى: وَرَوَى عَلِيُّ بْنُ صَالِحٍ، عَنِ الْأَصْبَهَانِيِّ، عَنِ الْمُخْتَارِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: «مَنْ قَرَأَ خَلْفَ الْإِمَامِ فَقَدْ أَخْطَأَ الْفِطْرَةَ» وَهَذَا لَا يَصِحُّ لِأَنَّهُ لَا يَعْرِفُ الْمُخْتَارَ وَلَا يُدْرَى أَنَّهُ سَمِعَهُ مِنْ أَبِيهِ اصلا أَمْ لَا؟ وَأَبُوهُ مِنْ عَلِيٍّ، وَلَا يَحْتَجُّ أَهْلُ الْحَدِيثِ بِمِثْلِهِ، وَحَدِيثُ الزُّهْرِيِّ، عَنْ عبيدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، أَدَلُّ وَأَصَحُّ

Translation:

And (Imam) Bukhari said: It was narrated from Ali [raidallah anhu] that: "Verily whoever recited behind the Imam has gone against Al-Fitrah (Islaam)". This (Athar) is not Saheeh, because Mukhtaar (the narrator) is not known, and neither is it known whether he heard (this hadith) from his Father, and his father, from Ali [raidallah anhu]. Ahle-Hadith do not take evidence from such narrations; And the hadith of Zuhri from Ubaidullah bin Raafi from his father [Abu Raafi], is more Saheeh (Authentic), and Significant.

Takhreej: ((Da'eef))

Baihaqi has narrated it in Kitaab al-Qiraat (Pg 190 H. 417), and Daraqutni (331/1 H. 1241) has narrated it with the sanad (chain) of Ali bin Saalih, from Al-Asbahani, from Mukhtar bin Abdullah bin Abi Laila, from his Father, from Ali [radiallah anhu]. Tahawi has narrated it from Ibn al-Asbahani (Sharh Ma'ani Al-Athaar 219/1). Daraqutni said: "Its chain is not Saheeh (Authentic)".

Ibn Hibban said: "There is no bases for this narration, and this man, 'Mukhtar ibn Abi Laila' is Majhool" [Al-Majroheen 5/2]

Benefits:

This narration is also present in Musannaf Ibn Abi Shaybah (376/1 H. 3781), and Musannaf Abur-Razzaq (136/2 H. 2801) with the sanad of Abdur-Rahmaan bin Al-Asbahani, from (Abdullah) Ibn Abi Laila, from Ali [radiallah anhu]. From the above narration, it becomes clear that the addition of Mukhtaar bin Abdullah bin Abi Laila, who is Majhool, is present between Ibn al-Asbahani and Abdullah bin Abi Laila---as has been passed.Whereas, in the narrations, the affirmation of Mukhtaar and Abdullah bin Abi Laila is present, so to say that Abdullah bin Abi Laila is meant to be Abdur Rahmaan bin Abi Laila is absolutely wrong. Shaikh Albaani [rahimahullah] has presented a narration of Sunan ad-Daraqutni (332/1 H. 1243) to prove this meaning. [Irwa al-Ghaleel 282/2 H. 503] Whereas in the chain of this narration (presented by Shaikh Albani), Qays (ibn ar-Rabee) is Da'eef, Hussain bin Abdur Rehmaan bin Muhammad Al-Azdi is Majhool, and Ahmed bin Muhammad bin Sa'eed (ibn Uqdah) is unreliable, raafidi, and a thief. [See: Al-Kaami lby Ibn Adee 209/1, Sawalaat al-Sahmi by Ad-Daraqutni 166, Taareekh Baghdaad 22/5, Muqaddimah Masaa'il Muhammad bin Uthmaan bin Abi Shaybah by Shaikh Zubair Pg 7, 6]

Master Ameen Okarvi Deobandi has written a huge lie that: "Tahawi has affirmed that Mukhtaar has heard this hadith directly from Ali [radiallah anhu]" [Juz al-Qiraat lil Bukhari Pg 58 with the comments of Al-Okarvi]

It is written in Ma'ani al-Athaar by Al-Tahawi, Bairooti Nukhsa (219/1) that: "Narrated Al-Mukhtaar ibn Abdillah ibn Abi Laila, he said: Ali [raidallah anhu] said……"

And it is known even to the common students that, there is a huge difference between "Qala" (Said), and "Sami'tu" (Heard). The word of "Qala" (he said) is not necessarily the proof for the affirmation of hearing.

Haafidh Ibn Hajar [rahimahullah] has also narrated the words: "Al-Mukhtaar bin Abdillah bin Abi Laila said: Ali [radiallah anhu] said" from At-Tahawi. [See: Ithaf al-maharah bi-al-fawaid al-mubtakarah min atraf al-asharah (Vol 11 Pg 516 H. 14543)]

"Qala" actually is equal to "An". It can only be considered to be affirmed on hearing,

after three conditions are met.

1. The narrator is not Mudallis.
2. The meeting or contemporariness of the narrator, who he is narrating from, should be proven.
3. Any Addition is not proven from other chains, if this addition is found, then that addition will be trusted, because of the negation of hearing. [See: Muqaddimah Ibn as-Salaah Pg 393, Ma'rifat al-Mazeed fi Muttasil al-Asaneed, and others]

In the above narration, the meeting or contemporariness of Mukhtaar with Ali [radiallah anhu] is not proven from any source and the addition of his father (meaning: he has narrated it from his father) in the chain is also proven. Therefore, the narration of Tahawi is Munqati'. And an additional benefit on it is that Mukhtaar is Majhool. In fact Imam Ibn Haatim has written that he is "Munkir ul-Hadith". [Al-Jarh wal Ta'deel 310/8, and Lisaan al-Mizaan 6/6], and Abu Zur'ah Ar-Raazi mentioned him in Kitaab ad-Du'afa (321). For more details see: Tozeeh al-Kalaam (Vol 2 Pg 729, 731), and this book H. 25.

39.

وَرَوَى دَاوُدُ بْنُ قَيْسٍ، عَنِ ابْنِ نَجَادٍ، رَجُلٍ مِنْ وَلَدِ سَعْدٍ، عَنْ سَعْدٍ، «وَدِدْتُ أَنَّ الَّذِي يَقْرَأُ خَلْفَ الْإِمَامِ فِي فِيهِ جَمْرَةٌ» وَهَذَا مُرْسَلٌ وَابْنُ نَجَادٍ لَمْ يُعْرَفْ وَلَا سُمِّيَ وَلَا يَجُوزُ لِأَحَدٍ أَنْ يَقُولَ فِي الْقَارِئِ خَلْفَ الْإِمَامِ جَمْرَةٌ مِنْ عَذَابِ اللَّهِ [لِأَنْ جَمْرَةٌ مِنْ عَذَابِ اللَّهِ]

Translation:

And Dawood bin Qays has narrated from one of the children of Sa'd, Ibn Najjad (A Majhool), and he has narrated from Sa'd bin Abi Waqas (radiallah anhu), he said that: "May the firebrand be in the mouth of him who recites behind the Imam".

And this (narration) is Mursal (meaning: unconnected), and Ibn Najjad is not known, and neither is his name. And it is not permissible for any person to say that May the firebrand be in the mouth of one who recites behind the Imam [Because Firebrand is from the punishments (Azaab) of Allah)].

Takhreej: ((Da'eef))

This narration is narrated in Kitaab al-Qiraat by Al-Baihaqi (Pg 212 H 449) with reference to Bukhari, from Dawood bin Qays, from Ibn Najjad, one of the children of Sa'd, from Sa'd [radiallah anhu]. In Musannaf Ibn Abi Shaybah (376/1 H. 3782), it has mistakenly been written that: "Wakee' narrated from Qatadah, (he) from Qays, (he) from Ibn Najjad, (and he) from Sa'd", while the correct is that "Wakee' narrated from Dawood bin Qays" as it has been pointed in the Indian Nuskha of Musannaf Ibn Abi Shaibah. Imam Wakee' was born long after the death of Qatadah. And the tawtheeq of (Muhammad) Ibn Najjad is not proven from any Muhaddith. Just because Muhammad bin Al-Hassan Ash-Shaybani (Kadhaab/Liar) took evidence from him in his Muwatta, is not a proof for his reliability.

Aynee Hanafi has narrated the same narration with reference to Musannaf Abdur-Razzaq: "From Dawood ibn Qays, from Muhammad ibn Najjad, From Moosa Ibn Sa'd Ibn Abi Waqqas, he said: (Someone) mentioned to me, Verily Sa'd bin Abi Waqas said….." [Umdatul Qari: 13/6 H. 756]

This narration was not found in Musannaf Abur-Razzaq, Muhammad ibn Najjad is Majhool, and the one who metioned it to Moosa Ibn Sa'd is unknown. For the answers to the fallacies that Sarfaraz Khan Safdar Deobandi has given, see: Tozeehul Kalaam (Vol 2 Pg 743, 748).

40.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ» ، وَلَا يَنْبَغِي لِأَحَدٍ أَنْ يُتَوَهَّمَ ذَلِكَ عَلَى سَعْدٍ مَعَ إِرْسَالِهِ وَضَعْفِهِ

Translation:

And the Prophet [Peace be upon him] said: "Don't punish (Somebody) with the punishment of Allah", and it is not permissible for anyone to doubt that Sa'd (bin Abi Waqas radiallah anhu) would have said such a thing, despite that this narration is Mursal and Da'eef.

Takhreej: ((Saheeh))

This narration is present in Sahih Al-Bukhari (3017, 6922).

41.

وَرَوَى أَبُو حُبَابٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ إِبْرَاهِيمَ، قَالَ فِي نُسْخَةِ عَبْدِ اللَّهِ: " وَوَدِتُ أَنَّ الَّذِي يَقْرَأُ خَلْفَ الْإِمَامِ مُلِئَ فُوهُ نَتِنًا وَهَذَا مُرْسَلٌ لَا يُحْتَجُّ بِهِ وَخَالَفَهُ ابْنُ عَوْنٍ عَنْ إِبْرَاهِيمَ الْأَسْوَدِ وَقَالَ: رَضْفًا، وَلَيْسَ هَذَا مِنْ كَلَامِ أَهْلِ الْعِلْمِ بِوُجُوهٍ

Translation:

And Abu Hubab narrated from Salamah bin Kuhail, (and he) from Ibraheem (ibn Yazeed al-Nakh'aee) In one Nuskha, From Abdullah ibn Mas'ood is present, he said: "I wish May the face of him who recites behind the Imam, be filled with muck"

And this (narration) is Mursal (meaning: Munqati'), and it is not (permissible) to take evidence from it; and (Abdullah) Ibn Awn, while opposing this (chain), has narrated it from Ibraheem (ibn Yazeed al-Nakha'ee), from Aswad (ibn Yazeed) (that Aswad said): "(May his face be filled with) Hot Stone", and this saying is against the eminence of the scholars due to many reasons.

Takhreej: ((Da'eef))

Baihaqi has narrated it with reference to Bukhari. [Kitaab al-Qiraat Pg 212, H 449].

Benefits:

Its chain is unknown upto Abu Hubab. Abu Hubab (as narrated in Nasb ur-Rayaa 20/2) or Ibn Habbab (as narrated in Kitaab al-Qiraat) is unknown. There is probablity that this might be Abu Hubab Yahya ibn Abi Hiya Al-Kalbi, who is Da'eef and Mudallis. [Taqreeb: 7537]

The summary is that this chain-less narration is Mardood (rejected). The sayings of Aswad, Alqamah, and Ibraheem Al-Nakha'ee are also not proven. In the chain of Abur Razzaq (2807), Ath-Thawri, A'mash, and Ibraheem an-Nakha'ee are Mudallisoon and are narrating with "AN". In Abdur Razzaq (2808), Abu Ishaaq is a Mudallis and narrating with "AN", In Ibn Abi Shaybah (377/1 H. 3789, 3790), Abu Mu'awiyah, A'mash, Ibraheem, and Isma'eel bin Abi Khaalid are Mudallisoon and narrating with "AN", (H. 3785), Abu Ma'shar al-Sindi is Da'eef.

42.

أَمَّا أَحَدُهَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَلَاعَنُوا بِلَعْنَةِ اللَّهِ وَلَا بِالنَّارِ وَلَا تُعَذِّبُوا بِعَذَابِ اللَّهِ» وَالْوَجْهُ الْآخَرُ: لَا يَنْبَغِي لِأَحَدٍ أَنْ يَتَمَنَّى أَنْ يَمْلَأَ أَفْوَاهَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ عُمَرَ بْنِ الْخَطَّابِ وَأُبَيِّ بْنِ كَعْبٍ وَحُذَيْفَةَ وَمَنْ ذَكَرْنَا رَضْفًا وَلَا نَتِنًا وَلَا تُرَابًا وَالْوَجْهُ الثَّالِثُ: إِذَا ثَبَتَ الْخَبَرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ فَلَيْسَ فِي الْأَسْوَدِ وَنَحْوِهِ حُجَّةٌ

Translation:

One of the reasons among them is that: The Prophet [Peace be upon him] said: “Do not invoke each other the curse of Allah or the Hell-Fire, and do not punish (somebody) with the punishment of Allah”.

And the second reason is that it is not permissible for anyone to wish that: May the faces of Prophet’s Companions such as: Umar ibn Al-Khataab, Ubay bin Ka’b, Khuzayfah, and those that we have mentioned [radiallah anhum], be filled with Hot Stone, Dust, or Muck. [Na’ozbillah]

The third reason is that, when the hadith of the Prophet [peace be upon him] and the Athaar of the Sahaba [radiallah anhum] get proven then there remains no Hujja (excuse) in the sayings of Aswad and others.

Takhreej: ((Da’eef))

This narration (of the prophet mentioned above) is narrated, with some differences, in Sunan Abi Dawood (4906), Sunan Tirmidhi (1976), and in Al-Mustadrak al-Haakim (48/1), it is narrated with the words: “Narrated Qatadah, from Al-Hassan, from Samurah ibn Jundub, from the Prophet [peace be upon him] that: “Do not invoke on each other the curse of Allah. His anger or the Fire”; and it is Da’eef due to the Tadlees of Qatadah. It also has a Mursal Shahid (supporting evidence) in Musannaf Abdur Razzaq (412/10 H. 19531). The narration “Don’t punish with the pnishment of Allah” has been passed previously: H 40.

Benefits:

The saying of Imam Bukhari [rahimahullah] that: "There is no Hujja in the saying of Aswad and others, in front of the hadith of the Prophet [peace be upon him]" is in accordance with the saying of Abu Haneefah that: "This is a group (of Tabi'een), they have made Ijtihaad, I too make Ijtihaad like them" [Taareekh Ibn Ma'een rawayah Ad-Dauri: 3163, and Al-Asaneed as-Sahihah fi Akhbaar Abi Haneefah By Shaikh Zubair Ali Zai Pg 78; Chain: Hasan].

We come to know from this saying that; Imam Bukhari was against (doing) Taqleed.

43.

قَالَ ابْنُ عَبَّاسٍ، وَمُجَاهِدٌ: " لَيْسَ أَحَدٌ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا يُؤْخَذُ مِنْ قَوْلِهِ وَيُتْرَكُ إِلَّا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation:

And (Abdullah) Ibn Abbas and Mujaahid (ibn Jabar) said: "There is no one after the Prophet except that you can take his saying or leave it except the saying of the Prophet [peace be upon him]".

Takhreej:

The following is a short Takhreej of these sayings:

1. Ibn Abbas: I did not find this narration.
2. Mujahid: Jaami Bayan al-Ilm [91/2], Al-Ahkaam fi Usool al-Ahkaam by Ibn Hazam [291, 317/2, Sufyan Ibn Uyainah is Mudallis in its chain], and Al-Hakam (ibn Utaybah) has said the same as narrated by Ibn Hazam in Al-Ahkaam fi Usool al-Ahkaam [317, 293/2], and Ibn Abdil Barr in Al-Jaami [91/2]; Chain: Saheeh (authentic).

44.

«وَقَالَ حَمَّادٌ: «وَدِدْتُ أَنَّ الَّذِي يَقْرَأُ خَلْفَ الْإِمَامِ مُلِئَ فُوهُ سَكَرًا
Translation: Hammad (ibn Abi Sulemaan) said: I wish, may the face of one who recites (Faatihah silently) behind the Imam, be filled with Sugar.
Takhreej: ((Da'eef)) Its chain was not found. Baihaqi has narrated it with reference to Bukhari in Kitaab al-Qiraat [Pg 213].

45.

وقال البخارى: وَرَوَى عمر عَنْ مُوسَى بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: " مَنْ قَرَأَ خَلْفَ الْإِمَامِ فَلَا صَلَاةَ وَلَا يُعْرَفُ لِهَذَا الْإِسْنَادِ سَمَاعٌ بَعْضُهُمْ مِنْ بَعْضٍ وَلَا يَصِحُّ مِثْلُهُ
Translation: And Bukhari said: Umar (ibn Muhammad) has narrated from Moosa ibn Sa'd, from Zayd ibn Thaabit [radiallah anhu] that: "One who recites (out loud) behind the Imam, there is no prayer for him". The hearing (Sama') of its narrators is not proven from each other, and such a narration is not Saheeh (Authentic).
Takhreej: ((Da'eef)) This narration is present in the book of Imam Baihaqi, Kitaab al-Qiraat (Pg 210 H 448), with the sanad (chain) of: "Sufyaan (Ath-Thawri), from Umar ibn Muhammad, from Moosa ibn Sa'd, from Ibn Zayd ibn Thaabit, from his Father (Zayd)" and another chain is narrated with the chain of: "Sufyaan (Ath-Thawri), from Umar ibn Muhammad, from Moosa ibn Sa'd, from His Father, from Zayd ibn Thaabit". Both these chains are Da'eef. Sufyaan ath-Thawri is the famous Mudallis, and is narrating with "AN".

Benefits:

In Musannaf Abur Razzaq (137/2 H. 2802], this narration is present with the chain of: "Dawood ibn Qays, he said: Umar ibn Muhammad ibn Zayd ibn Umar ibn Al-Khattab informed us, he said: Moosa ibn Sa'eed narrated to us, from Zayd Ibn Thaabit". There is a discernment regarding Moosa ibn Sa'eed. It's possible that it means: Moosa ibn Sa'd. The meeting of Moosa ibn Sa'd is not proven from Zayd ibn Thaabit. [See: Noorul Ainain Pg 124, 128]

Muhammad ibn al-Hassan ash-Shaybaani (Kadhaab/Liar) has fixed the following chain in Al-Muwatta:

"Dawood ibn Sa'd ibn Qays informed us: Amr ibn Muhammad ibn Zayd narrated to us, from Moosa ibn Sa'd ibn Zayd ibn Thaabit, from his grandfather" [See: Muwatta Ash-Shaybani Al-Kadhaab Pg 102].

Imam Yahya ibn Ma'een said about Muhammad ibn al-Hassan ash-Shaybani that: "He is Jahmi, Kadhaab/Liar" [Ad-Du'afa al-Kabeer by Al-Ukaylee 52/4; Chain: Saheeh], and said: "He is nothing" [Taareekh Ibn Ma'een riwayah ad-Dauri: 1770] (Al-Asaneed as-Sahihah Pg23), also see: Juz Rafa al-Yadain with the Tahqeeq of Shaikh Zubair Pg 32, Under H. 1. Therefore this narration is Mawdoo' (Fabricated).

46.

كَانَ سَعِيدُ بْنُ الْمُسَيِّبِ، وَعُرْوَةُ وَالشَّعْبِيُّ، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، وَنَافِعُ بْنُ جُبَيْرٍ وَأَبُو الْمَلِيحِ، وَالْقَاسِمُ بْنُ مُحَمَّدٍ، وَأَبُو مِجْلَزٍ، وَمَكْحُولٌ، وَمَالِكُ و ابْنُ عَوْنٍ، وَسَعِيدُ بْنُ أَبِي عَرُوبَةَ، يَرَوْنَ الْقِرَاءَةَ، وَكَانَ أَنَسٌ وَعَبْدُ اللَّهِ بْنُ يَزِيدَ الْأَنْصَارِيُّ يُسَبِّحَانِ خَلْفَ الْإِمَامِ

Translation:

And Sa'eed ibn al-Musayyab, Urwah (ibn az-Zubayr), (Aamir ibn Sharaheel) Ash-Sha'bee, Ubaydullah ibn Abdullah, Naafi' ibn Jubayr, Abu al-Maleeh (Ibn Usamah ibn Umayr), Qaasim ibn Muhammad (ibn Abi Bakr), Abu Mijlaz (Lahaq ibn Humayd), Makhool (ash-Shaami), Maalik, Ibn Awn, and Sa'eed ibn Abi Aroobah (etc) held the view of recitation (behind the Imam), and Anas (ibn Maalik radiallah anhu), and Abdullah ibn Yazeed al-Ansaari [raidallah anhu] used to read tasbeeh [Subhanallah]

behind the Imam.

Takhreej: ((Saheeh))

The following is a brief takhreej and tahqeeq of the athaar:

1. Sa'eed ibn al-Musayyab: Musannaf ibn Abi Shaybah (374/1 H. 3765). Its chain is Da'eef due to the Tadlees of Sa'eed ibn Abi Arooba and Qatadah. They both were the famous Mudallis.

2. Urwah ibn az-Zubayr: Muwatta Imam Maalik (85/1 H. 186) with the tahqeeq of Shaikh Zubayr, chain: Saheeh, also see: This book: 276.

3. Aamir ash-Sha'bi: Ibn Abi Shaibah said: Hushaim narrated to us, Ash-Shaybani narrated to us, from ash-Sha'bi, Verily he said: "Recite behind the Imam in Zuhr and 'Asr: Surah al Fatihah and another surah in the first two rak'ahs, and Surah al Fatihah in the last two." [374/1 H. 3763] Its chain is Saheeh, Ash-Shayaani is Abu Ishaaq Sulemaan ibn Abi Sulemaan, and he is famous Siqqah (reliable).

   And Ash-Sha'bi also said: "Recitation behind the Imam in Zuhr, and Asr is the Noor (Light) for the prayer" [Narrated By: Ibn Abi Shaybah: 374/1 H. 3764], Its chain is Saheeh, also see: Kitaab al-Qiraat by Al-Baihaqi (Pg 105 H. 243), its chain is also Saheeh.

4. Ubaydullah ibn Abdullah ibn Utbah: Musannaf ibn Abi Shaibah (373/1 H. 3750; Chain: Saheeh), Musannad Abur Razzaq (131/2 H. 2775), and Kitaab al-Qiraat by Al-Baihaqi (Pg 105, 106 H. 245, and Pg 97 H. 217)

5. Naafi' Ibn Jubayr ibn Mut'am: Muwatta Imam Maalik (Vol 1 Pg 85 H. 188), Chain: Saheeh.

6. Abu al-Maleeh Au Usamah ibn Umayr: Musannaf ibn Abi Shaybah (375/1 H. 3768), chain: Saheeh.

7. Qaasim ibn Muhammad: See H. 26 with Tahqeeq and Takhreej.

8. Abu Mijlaz Lahaq ibn Humayd:

   إن قرأت خلف الإمام فحسن وإن لم تقرأأجزءك قرأة الإمام

   [Ibn Abi Shaybah: 375/1 H. 3771] Chain: Da'eef (Weak).

9. Makhool: Abu Dawood (825), Chain: Da'eef, Waleed ibn Muslim in its chain is Mudallis, and is narrating with "AN" and it also ha a Da'eef Shaahid (Supporting evidence) in Kitaab al-Qiraat by Al-Baihaqi (Pg 106 H. 246).

10. Imam Maalik ibn Anas: See: Muwatta Imam Maalik (Vol 1 Pg 85, After H. 188) with the Tahqeeq of Shaikh Zubayr.

11. Abdullah Ibn Awn: I could not find this saying.

12. Sa'eed inb Abi Aroobah: I could not find his saying either.

13. Anas ibn Maalik [radiallah anhu] said: "Recitation behind the Imam is Tasbeeh" [Narrated Ibn Abi Shaybah: (375/1 H. 3769), Chain: Hasan, also see: H. 125.

14. Abdullah ibn Yazeed al-Ansaari: I could not find the saying also. Wallahu a'lam.

47.

وَرَوَى سُفْيَانُ بْنُ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ مَوْلَى جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ لِي جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: " اقْرَأْ فِي الظُّهْرِ وَالْعَصْرِ خَلْفَ الْإِمَامِ وَرَوَى سُفْيَانُ بْنُ حُسَيْنٍ، وَقَالَ ابْنُ الزُّبَيْرِ مِثْلَهُ

Translation:

And Sufyan ibn Hussain narrated from (Muhammad ibn Muslim ibn Ubaydullah ibn Shihaab) Az-Zuhri, from the Slave of Jaabir ibn Abdullah [radiallah anhu], he said: Jaabir ibn Abdullah [radiallah anhu] told me: "Recite behind the Imam in Zuhr and Asr", and Sufyan ibn Hussain has narrated that: Ibn az-Zubayr has also said the same.

Takhreej: ((Saheeh))

The chain of this narration is Da'eef due to the slave of Jaabir ibn Abdullah, because he is Majhool, and Zuhri has also narrated with "AN". However, In Sunan Ibn Maja (843), it has an excellent Shaahid, due to which this narration is Saheeh. See: This book H. 287.

Some people have written regading the saying of Jaabir: "Don't recite behind the Imam" [Ibn Abi Shaybah: 376/1 H. 3786] that: The prophet [peace be upon him] said: "Don't recite behind the Imam" meaning they have made the saying of a Sahabi, the saying of the Prophet [peace be upon him]. Tahawi has narrated this saying from Yahya ibn Salaam as Marfoo. Yahya ibn Salaam is a Da'eef narrator. [See: Mizaan al-I'tidaal 380/4, etc] Tahawi himself has also criticized Yahay ibn Salaam. [See: Sharh Ma'ani al-

Athaar 498/1]

Note: I could not find the narration of Abdullah ibn Zubayr [radiallah anhu]. Wallahu a'lam.

48.

وَقَالَ لَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَبِي الْحَسْنَاءِ، حَدَّثَنَا أَبُو الْعَالِيَةِ، فَسَأَلْتُ ابْنَ عُمَرَ بِمَكَّةَ أَقْرَأُ فِي الصَّلَاةِ قَالَ: إِنِّي لَأَسْتَحِي مِنْ رَبِّ هَذِهِ الْبِنْيَةِ أَنْ أُصَلِّيَ صَلَاةً لَا أَقْرَأُ فِيهَا وَلَوْ بِأُمِّ الْكِتَابِ

Translation:

Abu Nu'aym (Al-Fadal ibn Dukain Al-Koofi) told us that Al-Hassan ibn abil Hasna (Abu Sahl al-Basri Al-Qawas) narrated to us, Abul Aalia (Al-Baraa al-Basri) narrated to us, thus I asked Abdullah ibn Umar [radiallah anhu] in Makkah that: "Should I recite behind the Imam?" He said: "I feel ashamed from the Lord of this House that I perform the prayer in which I don't recite, even if it is (only) Surah Faatihah"

Takhreej: ((Saheeh))

Imam Baihaqi has narrated this narration from Imam Bukhari [Kitaab al-Qiraat Pg 210 H. 447]. And Ibn Abi Shaybah (361/1 H. 3630), and Baihaqi (Kitaab al-Qiraat Pg 96, 97 H. 213, 214) have narrated it from Abul Alia Al-Baraa. This chain is Saheeh. Hassan ibn Abil Hasna is Sudooq (Truthful), and Abul Alia is Siqqah (reliable).

Benefits:

1. It is proven from the generality of this hadith that Abdullah ibn Umar [radiallah anhu] was of the view to recite Surah Faatihah behind the Imam and in all the prayers.
2. Imam Bukhari is not a Mudallis, and despite that he has also affirmed the hearing by saying "Qala Lana Abu Nu'aym (Abu Nu'aym said to us)".
3. Some people of the modern era have said that: "Ibn Abi al-Hasna is unknown" Whereas Ibn Abi al-Hasna is mentioned in Taqreeb at-Tahdheeb (1228), Tahdheeb

at-Tahdheeb (236/2), and in many other books of narrators. So we came to know that these "some people" have not even read Taqreeb at-Tahdheeb.

49.

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ الرَّازِيُّ: أَخْبَرَنَا أَبُو جَعْفَرٍ، عَنْ يَحْيَى الْبَكَّاءِ، سُئِلَ ابْنُ عُمَرَ عَنِ الْقِرَاءَةِ، خَلْفَ الْإِمَامِ فَقَالَ: " مَا كَانُوا يَرَوْنَ بَأْسًا أَنْ يَقْرَأَ بِفَاتِحَةِ الْكِتَابِ فِي نَفْسِهِ

Translation:

Abdur Rahmaan ibn Abdillah ibn Sa'd ar-Raazi said: Abu Ja'far ar-Raazi (Esaa ibn Mahaan) informed us: from Yahya (ibn Muslim) al-Bakkaa that: Ibn Umar [radiallah anhu] was asked about the recitation behind the Imam, so he said: "People did not use to see any harm in a person reciting Surah Faatihah (Silently) in his Nafs (to himself)"

Takhreej: ((Da'eef))

Imam Baihaqi has narrated it in Kitaab al-Qiraat [pg 97 H. 214, Ta'iqan, and Pg 210 H. 447, from Al-Bukhari]. Yahya al-Bakaa is a Da'eef narrator [Taqreeb at-Tahdheeb: 7645]. Abu Ja'far is differed upon. The chain upto, Abur Rahmaan ibn Abdullah ibn Sa'd, is unknown.

50.

وَقَالَ الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: يُنْصِتُ لِلْإِمَامِ فِيمَا جَهَرَ

Translation:

And (Muhammad ibn Muslim ibn Ubaydullah ibn Abdullah ibn Shihaab) Az-Zuhri narrated from Saalim ibn Abdullah ibn Umar: from Abdullah ibn Umar that: "He (the follower) should remain silent for the Imam in which he recites out loud"

Takhreej: ((Da'eef))

This narration is present in Musannaf Abdur Razzaq (139/2 H. 2811), and Kitaab al-Qiraat by Al-Baihaqi (Pg 145 H. 330). Ibn Jurayj has affirmed his hearing, but the affirmation of hearing from Ibn Shihab az-Zuhri was not found. Zuhri is a Mudallis and the Tadlees of a Mudallis is harmful. It is narrated in Muwatta Imam (86/1 H. 189) with a Sahih chain that: "Abdullah ibn Umar [radiallah anhu] did not use to recite behind the Imam, he used to say that: When any of you prays behind an Imam, the recitation of the Imam is enough for him"

The meaning of this saying is that, the recitation of the Imam besides Al-Faatihah is enough, and that Ibn Umar [radiallah anhu] did not use to recite behind the Imam besides Al-Faatihah. From this adjustage (Tatbeeq), all the Marfoo ahadeeth, and the Athaar of the Sahaba can be followed.

51.

حَدَّثَنَا مَحْمُودُ حَدَّثَنَا الْبُخَارِيُّ قَالَ، وقَالَ لَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ جَوَّابِ التَّمِيمِيِّ، عَنْ يَزِيدَ بْنِ شَرِيكٍ، قَالَ: سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ: " أَقْرَأُ خَلْفَ الْإِمَامِ قَالَ: نَعَمْ، قُلْتُ: وَإِنْ قَرَأْتَ يَا أَمِيرَ الْمُؤْمِنِينِ قَالَ: وَإِنْ قَرَأْتُ

Translation:

Mahmood (ibn Ishaaq Al-Khaza'ee) narrated to us, Al-Bukhari narrated to us, Muhammad ibn Yoosuf (Al-Bukhari al-Baykandi) told us, Sufyan (ibn Uyainah) narrated to us, from Sulemaan (ibn Abi Sulemaan Feroz) ash-Shaybani, from Jawab at-Teemi, from Yazeed ibn Shareek that: I asked Umar ibn Al-Khattab [radiallah anhu]: "Should I recite behind the Imam?", He said: "Yes", I asked: "O Ameerul Mu'mineen! Even when you are reciting?" He said: "Even when I am reciting"

Takhreej: ((Saheeh))

This narration is present in the book of Imam Bukhari, Taareekh al-Kabeer (340/8 H. 3239), with the same chain and text. Ibn Abi Shaybah [373/1 H. 3748, and in it, it says: "Khawaat" while the correct is "Jawab"], Daraqutni [317/1 H. 1197, 1198] Tahawi [Ma'ani al-Athaar 218, 219/1], Haakim [239/1], Baihaqi [Al-Sunan: 67/2 and Kitaab al-

Qiraat Pg 91, H. 188, 189], and Abdur Razzaq [Al-Musannaf: 131/2 H. 2776] have narrated it from the chain of Yazeed ibn Shareek. Imam Haakim, Dhahabi, and Daraqutni have classed it Saheeh. The narrator, "Jawab at-Teemi" is the teacher of Abu Haneefah and a Siqqah narrator according to the Jamhoor (Majority) of Muhadditheen. [See: Tahdheeb al-Kamaal 467/3], therefore he is Saheeh in Hadith. The accusation of Irjaa on him has nothing to do with the narration of hadeeth. Haafidh Ibn Hajar [rahimahullah] said: "He was truthful, and was inclined towards Irjaa" [Taqreeb at-Tahdheeb: 984]. Sarfaraz Khan Safdar Deobandi has written that: "In the light of the principles of hadith, a siqqaah narrator, being a Kharji or Jahmi, Mu'tazalee or Murji'ee, does not affect his Thaqaahat (reliability)……" [Ahsan al-Kalaam: Vol 1 Pg 30]. According to Master Ameen Okarwi, the criticizm of being a Bid'ati (Innvoator), Shi'ah, Murji'ee, on a narrator is not a proof of his being rejected. [See: Tajalliyat Safdar Vol 2 Pg 97, 98]. In fact the hadith of a Sudooq (Truthful) is Hasan Lidhatih according to Ameen Okarvi. [See: Tajaliyyat Safdar Vol 4 Pg 19, 20]

The criticzm of Abdullah ibn Numayr on the above answer is not proven with an authentic chain. In Kaamil Ibn Adee (599/2) the narrator of this criticizm, Muhammad ibn Ishaaq, is not clarified at all. In Mustadrak Al-Haakim etc, Haarith Ibn Suweed (Siqqah) has done the Mutabi'at of this Jarh (Criticizm). In Musannaf Abdur Razzaq (131/2 H. 2777), it also has a Da'eef Shahid (Supporting evidence).

In Mustadrak Al-Haakim etc, it has been clarified that Umar [radiallah anhu] said: "Recite Surah Faatihah" [Al-Kawakib al-Duriyyah: Pg 63, 64]

Therefore in the above narration, what is meant by "Recitation" is the recitation of "Faatihah".

Some people have written that Umar [radiallah anhu] said to Naafi' and Anas Ibn Sireen that: "The recitation of the Imam is enough for you" [With reference to Ibn Abi Shaybah: 376/1 H. 3784].

Anas ibn Sireen was born in 33, or 34 Hijri. [Tahdheeb at-Tahdheeb: 374/1

And Umar [radiallah anhu] got martyred in 23 H. [Taqreeb at-Tahdheeb: 4888]

Naafi' did not meet Umar [radiallah anhu]. [At-Haaf al-Maharah by Ibn Hajar: 386/12, Before H. 15810].

So we got to know that this narration is Munqati', therefore, the saying "He said to them" is wrong.

Abdur Razzaq [138/2 H. 2806] has narrated from Muhammad ibn Ajlaan that Umar ibn Al-Khattab [radiallah anhu] said: "I wish, May the face of one who recites behind the Imam be filled with Stone"

Muhammad ibn Ajlaan was born after the death of Umar [radiallah anhu], therefore this narration is Munqati'. The narration of Muhammad ibn Ajlaan has also been narrated by Muhammad ibn al-Hassan ash-Shaybani (Liar) in Kitaab al-Hujja Ala Ahl Al-Madeenah (121/1).

The narration of Moosa ibn Uqbah [Abdur Razzaq: H. 2810] is also Munqati', and the narrator narrating from Moosa, "Abdur Rahmaan ibn Zayd ibn Aslam" is Severely Weak. See: Under H. 25. And a Munqati' narration is Da'eef with the agreement of all the Scholars. [See: Tayseer Mustalah al-Hadeeth Pg 78]. The reason for it is that the missing narrator in it is Majhool al-Haal.

52.

حَدَّثَنَا مَحْمُودُ حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا زِيَادُ الْبَكَّائِيُّ، عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي الْمُغِيرَةِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّهُ «كَانَ يَقْرَأُ خَلْفَ الْإِمَامِ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he said) Al-Bukhari narrated to us, (he) said: Maalik ibn Isma'eel (Al-Hindi Abu Ghusaan) narrated to us, said: Ziyaad (ibn Abdullah) Al-Bakaai narrated to us, from Abu Farwah (Al-Koofi Muslim ibn Saalim Al-Hindi Al-Jahni), from Abul Mugheerah (Abdullah ibn Abil Hazeel Al-Koofi al-Ghazni), from Ubay Ibn Ka'b [radiallah anhu] that: "He used to recite (Faatihah) behind the Imam"

Takhreej: ((Hasan))

Imam Baihaqi has narrated it in Kitaab al-Qiraat (Pg 94 H. 199) from Imam Bukhari.

Benefit:

Ziyaad ibn Abdullah Al-Bakaai is Siqqah (reliable) and Sudooq (truthful) according to the Jamhoor (Majority) of Muhadditheen. [Al-Kawakib al-Durriyah: Pg 76] Therefore he is Hasan ul-Hadith. All the other narrators are reliable. The coming narration (53) is an excellent Shaahid of the narration of Ziyaad.

53.

حَدَّثَنَا مَحْمُودُ قَالَ: قال الْبُخَارِيُّ وقَالَ لِي عُبَيْدُ اللَّهِ، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ الْهُذَيْلِ قَالَ: قُلْتُ لِأُبَيِّ بْنِ كَعْبٍ: [ص:16] أَقْرَأُ خَلْفَ الْإِمَامِ قَالَ: نَعَمْ
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Bukhari said: Ubaydullah (ibn Moosa) told me (that): Ishaaq ibn Sulemaan (ar-Raazi) narrated to us, from Abu Sinaan, from Abdullah ibn (Abi) al-Hudhayl that: I asked Ubay Ibn Ka'b [radiallah anhu] that: "Should I recite behind the Imam?" he said: "Yes!"
Takhreej: ((Hasan))
Benefits: 1. Abu Sinaan Sa'eed ibn Sinaan Ash-Shaybani al-Asghar is among the teachers of Ishaaq ibn Sulemaan [Tahdheeb al-Kamaal: 46/2], and he is a narrator of Hasan degree, and is reliable according to the Jamhoor (Majority). 2. In Sunan Daraqutni (318/1 H. 1199), Al-Sunan Al-Kubra by Al-Baihaqi (168, 169/2) and Kitaab al-Qiraat (Pg 93, 94 H. 199) this narration is narrated from: "Ibraheem Ibn Muhammad al-Ateeq, Ishaaq ar-Raazi narrated to us, from Abu Ja'far ar-Raazi, from Abu Sinaan, from Abdullah ibn Abi al-Hudhayl". Ibraheem is criticized. See: Taareekh Baghdaad (Vol 6 Pg 152), and Lisaan al-Mizaan (96/1). Therefore the narration with the addition of Abu Ja'far ar-Raazi is rejected.

54.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، وقَالَ لَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، حَدَّثنا سُفْيَانُ بْنُ حُسَيْنٍ، سَمِعْتُ الزُّهْرِيَّ، عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ " أَنَّهُ كَانَ يَأْمُرُ وَيُحِبُّ أَنْ يُقْرَأَ خَلْفَ الْإِمَامِ فِي الظُّهْرِ وَالْعَصْرِ

بِفَاتِحَةِ الْكِتَابِ، وَسُورَةٍ سُورَةٍ وَفِي الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Adam (ibn Abi Ayyas) told us: Shu'bah (ibn al-Hajjaj) narrated to us, Sufyaan ibn Hussain narrated to us, (he said) I heard (Muhammad ibn Muslim ibn Ubaydullah) Az-Zuhri narrating from (Ubaydullah) ibn Abi Raafi', from Ali ibn Abi Taalib [radiallah anhu] that: "Verily he used to command and like to recite Surah Faatihah and one Surah (along with it) behind the Imam in (the first two rak'ahs of) Zuhr and Asr (prayer), and Surah Faatihah (only) in the last rak'ahs"

Takhreej: ((Da'eef))

This narration has been passed with details and with Takhreej in the beginning of this book, See: H. 1.

Note: Some people have criticized this narration due to the "AN-ana" of Imam Zuhri [who used to make very less tadlees]. We want to say to them that those who take the narrations of "AN" by Sufyaan Ath-Thawri, Sulemaan al-A'mash, Qatadah, and Abuz Zubayr [who are famous for tadlees] etc as an evidence, should feel ashamed for accusing Abu Qilabah, Zuhri, and Makhool of Tadlees. The explanation regarding Zuhri is coming ahead.

Zafar Ahmed Tanvi Deobandi wrote: "And in the Quroon ath-Thalathah (The three best generations), tadlees and Irsaal is not harmful accordig to us" [A'laa as-Sunan: 313/1]

1. According to us, Abu Qilabah, and Makhool both are free from the accusation of Tadlees. Whereas, Imam Zuhri, Sufyan ath-Thawri, Al-A'mash, Qatadah, and Abuz Zubayr etc all are Mudallis, and the narrations narrated by them with "AN" are Da'eef and Mardood, in other than the Sahihayn, and in the absence of Shawahid and Mutabi'at (Supporting evidences). This is our Minhaaj, and this is what we act upon.

2. The narration of Muhammad ibn Ajlaan from Ali [radiallah anhu] that: "Whoever recites with the Imam, is not upon Al-Fitrah (Islam)" [Abdur Razzaq: 138/2 H. 2806] is Munqati'. Similarly, Abdur Razzaq (139/2 H. 2810) has narrated from Abdur Rahmaan ibn Zayd ibn Aslam (Severely Weak) that: my teachers informed me (All are Majhool), Verily Ali [radiallah anhu] said: "There is no prayer for the one who recites behind the Imam", which is Mardood (rajected) also.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، وقَالَ لَنَا إِسْمَاعِيلُ بْنُ أَبَانَ، حَدَّثَنَا شَرِيكٌ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِي مَرْيَمَ، سَمِعْتُ ابْنَ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ «يَقْرَأُ خَلْفَ الْإِمَامِ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ismaa'eel ibn Abaan (Al-waraaq al-Azdee Al-Koofi) told me: Shareek (ibn Abdullah al-Qaadhi) narrated to us: From Asha'ath ibn Abi al-Sha'sha: from Abu Maryam (Abdullah ibn Ziyaad al-Asdee al-Koofi), (he said): "I have heard (Abdullah) ibn Mas'ood [radiallah anhu] reciting behind the Imam"

Takhreej: ((Da'eef))

This narration is present in Kitaab ath-Thiqaat by Ibn Hibban (58/5), Al-Kuni by Al-Dolabi (111/2), Al-Sunan al-Kubra by Al-Baihaqi (169/2), Kitaab al-Qiraat (pg 95 H. 206, 207), and Musannaf ibn Abi Shaybah (373/1 H. 3752) with the chain of Shareek al-Qaadhi. In Sharh Ma'ani al-Athaar by Al-Tahawi (210/1), Shu'bah (ibn al-Hajjaj) has briefly done the Mutab'iat of Shareek, in some hadith. All the other narrators are Siqah (reliable).

Benefits:

1. Shareek al-Qaadhi is Mudallis. I could not find his affirmation of hearing in this hadith. For more details see: Tozeeh al-Kalaam (Vol 1 Pg 783, 491), and (Al-Kawakib al-Duriyyah (Pg 77, 78).

2. Some people have narrated the saying of Ibraheem an-Nakha'ee from Musannaf Abdur Razzaq (141/2 H. 2817) that: "No one used to recite behind the Imam before…." And they have written it as a historical fact. Whereas the central narrator of this narration, "Yahya ibn Al-'Alaa" is a Kadhaab (Liar). See: Mizaan al-I'tidaal (397/4) and A'mash is Mudallis.

   Muhammad ibn al-Hassan ash-Shaybani (Kadhaab) has narrated with the chain of: Muhammad ibn Abaan ibn Saalih (Da'eef), from Hammad ibn Abi Sulemaan (Mukhtalat- his memory was deteriorated at the end of his age), from Ibraheem an-Nakha'ee (Mudallis), from 'Alqamah ibn Qays that: "Abdullah ibn Mas'ood did not use to recite behind the Imam either in the loud prayers or silent prayers" [Kitaab al-Hujja Ala Ahl al-Madinah: 119/1]. This narration is Mawdoo (Fabricated) and

Mardood (Rejected).

In the narration of Musannaf ibn Abi Shaybah (377/1 H. 3798), Maalik ibn Ammarah is unknown, and its narrator Asha'th (ibn Sawaar) is Da'eef. And the narration of Abu Ishaaq is Da'eef due to the Tadlees of Abu Ishaaq. [Musannaf Abdur Razzaq: 140/2 H. 2813]

56.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، وقَالَ لَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، وَقَالَ، حُذَيْفَةُ: «يَقْرَأُ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad ibn Yoosuf (Al-Baikandi) told us: From Sufyaan (ibn Uyainah): Hudhayfah (ibn al-Yamaan) [radiallah anhu] said: "We should recite"

Takhreej: ((Da'eef))

The chain from Sufyaan ibn Uyainah to Khuzayfah [radiallah anhu] is unknown.

57.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، وقَالَ لَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْعَوَّامِ بْنِ حَمْزَةَ الْمَازِنِيِّ، حَدَّثَنَا أَبُو نَضْرَةَ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ، عَنِ " الْقِرَاءَةِ، خَلْفَ الْإِمَامِ فَقَالَ: فَاتِحَةَ الْكِتَابِ

Translation:

Mahmood (ibn Ishaaq) narrated to us (he) said: Al-Bukhari narrated to us, (he) said: Musaddad told us: Yahya ibn Sa'eed (Al-Qattan) narrated to us, from Al-Awaam ibn Hamza al-Maazni: Abu Nadrah (Mundhir ibn Maalik) narrated to us, (he) said: I asked Abu Sa'eed al-Khudri [radiallah anhu] regarding the recitation behind the Imam, so he said: "(Recite) Faatihah Al-Kitaab (Surah Faatihah, behind the Imam)".

Takhreej: ((Hasan))

Ibn Adee has narrated it in Al-Kaamil (1437/4) from Imam Bukhari with the same sanad (chain) and Matan (Text), and Baihaqi [Kitaab al-Qiraat: Pg 100 H. 224] has narrated this narration from the sanad of Awaam ibn Hamzah. See: This book H. 105.

Benefits:

Awaam ibn Hamza is Siqaah (reliable) according to the Jamhoor (Majority) of Muhadditheen, terefore he is Hasan ul-Hadtih. See: Kawakib al-Duriyyah (P 69). Due to the tawtheeq (declaring reliable) of the majority of Muhadditheen, the criticizm of Imam Ahmed, Imam Yahya and others is Mardood. Muhammad ibn Ali al-Naimwi Al-Hanafi has written regarding this narration that: "Its chain is Hasan" [Athaar as-Sunan: Under H. 358, Al-Ta'leeq al-Hasan: Pg 108].

It is narrated in Musannaf Ibn Abi Shaybah [377/1 H. 3791] from Abu Haroon that: I asked Abu Sa'eed Al-Khudri [radiallah anhu] regarding the recitation behind the Imam, so he said: "The recitation of the Imam is enough for you". This narration is Mawdoo (Fabricated). Abu Haroon Ammarah ibn Juween Al-Abdi is Kadhaab [Liar]. See: Mizaan al-I'tidaal (173/3).

58.

وَقَالَ ابْنُ عُلَيَّةَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ،: إِذَا نَسِيَ فَاتِحَةَ الْكِتَابِ لَا يَعتَدُّ تِلْكَ الرَّكْعَةُ

Translation:

And (Isma'eel ibn Ibraheem) Ibn Ulaiyyah narrated from Layth (ibn Abi Saleem), from Mujaahid (ibn Jabar) that: "If someone forgets (to recite) Surah Faatihah, he should not count his rak'ah"

Takhreej: ((Da'eef))

It is narrated in Musannaf ibn Abi Shaibah (372/1 H. 3735) that:

حدثنا إبن عليه عن ليث عن مجاهد، قال، إذا لم يقرأ في ركعة بفاتحة الكتاب فإنه
يقضي تلك الركعة

Benefits:
Layth ibn Abi Saleem is Da'eef according to the most correct saying. See: The books of Asma Ar-Rijaal.

Imam Nasai said in Kitaab ad-Du'afa (511) that: "He is Da'eef, Koofi"

I say: "He has been weakened by the Jamhoor (Majority)". See: H. 32.

The chain of this saying is Da'eef, but in the light of Hadith # 2, its meaning is absolutely correct.

59.

حَدَّثَنَا مَحْمُودٌ قَالَ: الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ يَزِيدَ بْنِ هَارُونَ، قَالَ: حَدَّثَنَا زِيَادٌ وَهُوَ الْجَصَّاصُ قَالَ: حَدَّثَنَا الْحَسَنُ، قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ حُصَيْنٍ، قَالَ: «لَا تُزَكُّوا صَلَاةَ مُسْلِمٍ إِلَّا [ص:17] بِطَهُورٍ وَرُكُوعٍ وَسُجُودٍ وَرَاءَ الْإِمَامِ وَإِنْ كَانَ وَحْدَهُ بِفَاتِحَةِ الْكِتَابِ وَآيَتَيْنِ وَثَلَاثٍ»
"

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari said: Abdullah ibn Munir narrated to us, he heard Yazeed ibn Haroon, (he) said: Ziyaad (ibn Abi Ziyaad) Al-Jassas narrated to us, (he) said: Hassan (Al-Basri) narrated to us, (he) said: Imraan ibn Hussain [radiallah anhu] narrated to us: He said: "Don't consider the prayer of a Muslim to be valid without (his) Wudoo (Ablution), Ruku (Bowing), and Sujood (Prostration), whether he is behind the Imam or alone. He must read Surah Faatihah, and two or three verses."

Takhreej: ((Da'eef))

Imam Baihaqi [Kitaab al-Qiraat Pg 102 H. 2333] has narrated it from Yazeed ibn Haroon.

Benefits:

1. Ziyaad ibn Abi Ziyaad Al-Jassas is Da'eef [Taqreeb at-Tahdheeb: 2077].
2. The following are the words of this narration as narrated in Kitaab al-Qiraat by Al-Baihaqi:

   لا تزكوا صلوة مسلم إلا بطهور وركوع وسجود وفاتحة الكتاب ورآء الإمام وغيرالإمام

   The above mentioned translation is done in accordance to this, and the phrase "وإن **كان**" has been mixed with "**لا تزكوا**", so that the meaning could be understood.

   Some people have translated it as: "When he is alone, he should read Surah Faatihah and two or three verses" which is wrong, and is also against the narration of Baihaqi.
3. It is narrated in Kitaab al-Qiraat by Al-Baihaqi (H. 234) that:

   "عن عبدالله بن بريدة عن عمران ابن حصين قال، لا تجوز صلوة إلا بفاتحة الكتاب **وآيتين فصاعداً**"

   Its chain is Hasan. Abdullah ibn Muhammad is Abdullah ibn Muhammad ibn Naajiah Al-Baghdaadi. The word "**وآيتين**" is related to "**فصاعداً**", meaning: The prayer is not valid without Surah Faatihah, thus two or more verses should be read along with it (This additional recitation is Sunnat and Better, but not Waajib, as has been passed).

60.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، وقَالَ لَنا ابْنُ سَيْفٍ، حَدَّثَنَا إِسْرَائِيلُ، قَالَ: حَدَّثَنَا حُصَيْنٌ، عَنْ مُجَاهِدٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، «يَقْرَأُ خَلْفَ الْإِمَامِ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, Al-Bukhari narrated to us, (he) said: And "Ibn Sayf" told us, Israa'eel (ibn Yoonus ibn Abi Ishaaq) narrated to us, (he) said: Husain (ibn Abdur Rahmaan) narrated to us: From Mujaahid (ibn Jabar) (he said): "I have heard Abdullah ibn Amr (ibn al-Aas radiallah anhu) reciting [Surah Maryam] behind the Imam".

Takhreej: ((Saheeh))

This narration is present in Musannaf Abur Razzaq (130/2 H. 2775), Sharh Ma'ani al-Athaar by Al-Tahawi (219/1), Al-Sunan al-Kubra by Al-Baihaqi (169/2), and Kitaab al-Qiraat by him (Pg 97 H. 215) from the chain of Hussain (ibn Abdur Rahmaan) with the same meaning. In this narration, what he was reciting in the recitation is not mentioned, but in Al-Sunan al-Kubra by Al-Baihaqi, and Ma'ani al-Athaar, it is mentioned that he was reciting Surah Maryam in it. The addition of Surah Maryam in the translation has been done due to the same reason. Imam Baihaqi said: "This chain is Saheeh", Naimwi Hanafi said: "Its Isnaad (Chain) is Hasan" [Athaar as-Sunan: Under H. 358]. And Naimwi Hanafi said regarding the hadith containing the addition of Surah Maryam that: "Its Isnaad (chain) is Saheeh" [Same Ref]

Benefits:

1. Hussain ibn Abdur Rahmaan has narrated this narration before his Ikhtilaat (deterioration). [See: Al-Tanqeed wal Aizaah by Al-Iraaqi: Pg 458, and Tozeehul Kalaam: Vol 1 Pg 493]

2. In all the Nuskhas of Juz al-Qiraat, it says: "Waqala lana Ibn Sayf (And Ibn Sayf told us)" but according to me [Shaikh Zubair Ali Zai], "Waqala lana Ibn Yoosuf (And Ibn Yoosuf told us)" is correct. What is meant by it, is the student of Israa'eel ibn Yoonus, "Muhammad ibn Yoosuf al-Faryaabi" wallahu a'lam

61.

وقَالَ حَجَّاجٌ: حَدَّثَنَا حَمَّادٌ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ عُمَرَ بْنِ أَبِي سُجَيْمٍ الْبَهْزِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، أَنَّهُ " كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ خَلْفَ الْإِمَامِ فِي الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ وَفِي الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ

Translation:

And Hajjaj (ibn Manhal) said: Hammad (ibn Salamah) narrated to us, From Yahya ibn Abi Ishaaq, from Umar ibn Abi Suhaym Al-Bahzi, from Abdullah ibn Mughaffal [radiallah anhu] that:

He used to recite Surah Faatihah and two other Surahs behind the Imam, in the first two rak'ahs of Zuhr, and Asr; and in the last two rak'ahs, he used to recite Surah Faatihah only.

Takhreej: ((Da'eef))

This narration is present in Al-Sunan al-Kubra by Al-Baihaqi (171/2) and Kitaab Al-Qiraat by him (Pg 102 H. 235) with the sanad (chain) of Hammad ibn Salamah.

Amr ibn Abi Suhaym is Majhool; his tawtheeq has only been done by Ibn Hibban. See: Kitaab ath-Thiqaat (150/5)

Benefits:

Yahya ibn Abi Ishaaq is the narrator of the six book (Kutub as-Sitta), and is reliable according to the Jamhoor (Majority) of Muhadditheen. Therefore, the criticizm on him is Mardood (rejected). See: Tozeehul Kalaam: Vol 1 Pg 521.

62.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ يَزِيدَ بْنِ هَارُونَ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ زُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ ثُمَّ هِيَ خِدَاجٌ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, Al-Bukhari narrated to us, (he) said: Abdullah ibn Munir narrated to us, he heard Yazeed ibn Haroon: Muhammad ibn Ishaaq (ibn Yasaar) narrated to us, from Yahya ibn Abbad ibn Abdillah ibn Zubayr, from his Father (Abbad ibn Abdillah ibn Zubay), from Aisha [radiallah anha], She said: I heard the Apostle of Allah [peace be upon him] saying that:

"Whoever performs a prayer in which there is no Surah Faatihah, it is Naaqis (Invalid) then said (again): It is Naaqis (Invalid)".

Takhreej: ((Hasan))

This narration has been passed before. See: H. 9. Imam Ahmed ibn Hanbal has also narrated it from Yazeed ibn Haroon. [Al-Musnad: 142/6 H. 25612]. Muhammad ibn Ishaaq ibn Yasaar has affirmed his hearing. (H. 9)

63.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا شُجَاعُ بْنُ [ص:18] الْوَلِيدِ، قَالَ: حَدَّثَنَا النَّضْرُ، قَالَ: حَدَّثَنَا عِكْرِمَةُ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ سَعْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ ابيه عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ««تَقْرَؤُونَ خَلْفِي؟» قَالُوا: نَعَمْ إِنَّا لَنَهُذُّ هَذًّا قَالَ: «فَلَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Shujaa' ibn Al-Waleed (Abu Al-Layth al-Bukhari) narrated to us, (he) said: Nadar (ibn Muhammad al-Yamani) narrated to us, (he) said: Ikrikmah (ibn Ammar) narrated to us, (he) said: Amr ibn Sa'd narrated to us, from Amr ibn Shu'ayb, he from his father) Shu'yab ibn Muhammad(, from his grandfather (Abdullah ibn Amr ibn Al'Aas), he said: The Messenger of Allah [peace be upon him] said:

"Do you recite behind me? They (Sahaba) said: 'Yes! We recite hurriedly', He [peace be upon him] said: Do not recite anything other than Surah Faatihah".

Takhreej: ((Hasan))

Its chain is Hasan; Baihaqi has narrated it with the chain of Nadar ibn Muhammad, from Ikrimah ibn Ammar. [Kitaab al-Qiraat Pg 79 H. 167]. See: Kawakib al-Duriyyah (Pg 35-37). Shajaa ibn Al-Waleed is the narrator of Sahih Bukhari (Vol 2 Pg 601 H. 4186). Abbas ibn Abdul Azeem has done his Mutab'iat (support/ strengthen his position). [Kitaab al-Qiraat by Al-Baihaqi: H 167], For more Shawaahid (supporting evidences) of this hadith see: Al-Musnad al-Jaami (59, 60/8 H. 5542, 5543, with the Tahqeeq of Shaikh Zubair). There are two such narrators in this chain which are accused for Tadlees by some later Muhadditheen, and the reasonn for it is that they narrate from Book. If a book is reliable then according to the principles of Hadith, it is permissible to narrate from it. See: Ikhtisaar Uloom al-Hadith by Ibn Katheer [Published by Darussalam: Pg 121, 125], therefore the accusation of Tadlees is mardood (rejected). Haafidh Ibn Hajar said regarding the narration from a book that: "And it is not contrary to Intiqa (disconnection)" [Tahdheeb at-Tahdheeb: 269/2 Tarjama: Hasan al-Basri]. The same thing has been said by Haafidh Ibn As-Salaah before Haafidh Ibn Hajar. See: Jaami al-Tahseel (Pg 165). It is written in Muqaddimah ibn As-Salaah (Pg 421) that: "And many people of knowledge have taken evidence from his (Amr ibn Shu'ayb) hadith (from his father, from his grandfather)". See: Under H. 10.

64.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، رَضِيَ اللَّهُ عَنْهُ قَالَ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً جَهَرَ فِيهَا فَقَرَأَ خَلْفَهُ رَجُلٌ فَقَالَ: «لَا يَقْرَأَنَّ أَحَدُكُمْ وَالْإِمَامُ يَقْرَأُ إِلَّا بِأُمِّ الْقُرْآنِ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ahmed ibn Khaalid narrated to us, (he) said: Muhammad ibn Ishaaq (ibn Yasaar) narrated to us, from Makhool (Ash-Shaami), from Mahmood ibn Ar-Rabee [radiallah anhu], from Ubadah ibn as-Saamit [radiallah anhu], he said:

The prophet [peace be upon him] led a prayer, in which he [peace be upon him] recited out loud, so one man recited (loudly) behind him, He [peace be upon him said: "When the Imam is reciting, no one among you should recite anything other than Surah Faatihah".

Takhreej: ((Saheeh))

Ahmed ibn Hanbal (313, 316, 321, 322/5), Abu Dawood (823), At-Tirmidhi (311: Graded it Hasan), Ibn Khuzaymah (1581), and Ibn Hibban (Al-Ihsaan: H. 1845) etc, have narrated it from Muhammad ibn Ishaaq ibn Yasaar. And Baihaqi mentioned it in Kitaab al-Qiraat (Pg 58 H. 111, From Bukhari).

Muhammad ibn Ishaaq is Sudooq (Truthful) and Hasan ul-Hadtih, as has been passed under Hadith: 9. He has affirmed his hearing. Makhool ash-Shaami is Siqaah (reliable) according to the Majority of Muhadditheen and a narrator of Sahih Muslim. Ibn Hibban and Dhahabi have declared him a Mudallis [Tabaqat al-Mudalliseen: 108 with the tahqeeq of Shaikh Zubair]. Haafidh Ibn Hibban [Ath-Thiqaat: 98/6], and Dhahabi [Mizaan al-I'tidaal: 425, 426/2], both use the term Tadlees for Irsaal. Therefore, when they declare someone a Mudallis, it is not a proof of his being a Mudallis. According to the most authentic saying, Makhool is not a Mudallis, but narrates Mursal narrations. The previous hadith (63), and the coming hadith (65) etc are the Shawaahid (supporting evidences) for the hadith of Makhool. In light of these shawahid, this Hasan narration is also Saheeh. Walhamdulillah.

Benefits:

Imam Ahmed declaring this hadith to be Ma'lool (if it gets proven) is not correct. Muhadditheen have taken the narrations of Muhammad ibn Ishaaq in the Ahkaam (Shara'ee Instructions). Abu Nu'aym Al-Asbahani has mentioned Muhammad ibn Ishaaq among the teachers of Abu Haneefah in "Musnad Al-Imam Abi Haneefah", and has narrated a narration in Ahkaam from his chain (Pg 41); meaning according to Abu Nu'aym, Muhammad ibn Ishaaq is reliable according Abu Haneefah in the Ahkaam.

65.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ،

نِ

حَكِيمٍ، وَمَكْحُولٍ، عَنْ ابْنِ رَبِيعَةَ الْأَنْصَارِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، رَضِيَ اللَّهُ عَنْهُ، وَكَانَ عَلَى إِيلِيَاءَ، فَأَبْطَأَ عُبَادَةُ عَنْ صَلَاةِ الصُّبْحِ، فَأَقَامَ أَبُو نُعَيْمٍ الصَّلَاةَ، وَكَانَ أَوَّلَ مَنْ أَذَّنَ بِبَيْتِ الْمَقْدِسِ فَجِئْتُ مَعَ عُبَادَةَ، حَتَّى صَفَّ النَّاسُ، وَأَبُو نُعَيْمٍ

يَجْهَرُ بِالْقِرَاءَةِ، فَقَرَأَ عُبَادَةُ بِأُمِّ الْقُرْآنِ، حَتَّى فَهِمْتُهَا مِنْهُ، فَلَمَّا انْصَرَفَ قُلْتُ: [ص:19] سَمِعْتُكَ تَقْرَأُ بِأُمِّ الْقُرْآنِ، فَقَالَ: نَعَمْ صَلَّى بِنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْضَ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا بِالْقُرْآنِ، فَقَالَ: «لَا يَقْرَأَنَّ أَحَدُكُمْ إِذَا جُهِرَ بِالْقِرَاءَةِ إِلَّا بِأُمِّ الْقُرْآنِ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, Al-Bukhari narrated to us, (he) said: Hisham ibn Ammar narrated to us, (he said), Sadaqah ibn Khalid narrated to us, Zayd ibn Waaqid narrated to us, from Hiraam ibn Hakeem, and Makhool (Ash-Shaami), from [Ibn] Rabi'ah Al-Ansaari, from Ubadah Ibn As-Saamit [radiallah anhu] that:

He was in Elia (a place in Sham), one day Ubadah reached for the morning prayer belatedly for some reason, so Abu Nu'aym (Mu'ezzin) started (leading) the prayer after saying the Iqamah. He (Abu Nu'aym) is the one who first gave the Azaan (call to prayer) in Bayt al-Muqaddas (The sacred House). Thus I came along with Naafi', and Ubadah [radiallah anhu], people had already straighten up the rows, and Abu Nu'aym was reciting out loud, so Ubadah [radiallah anhu] recited Surah Faatihah, until I understood it entirely. When he finished his prayer, I asked him: 'I heard you reciting Surah Faatihah' (What proof do you have for this?), He said: Yes! Prophet [peace be upon him] led us the prayer from the prayers in which the recitation is done out loud, so He [peace be upon him] said: 'When the recitation is done out loud, no one should read anything other than Surah Faatihah'.

Takhreej: ((Hasan))

Imam Bukhari has also narrated it in his book "Khalq Af'aal al-Ibaad" (Pg 102 H 526) with the same chain and text. Daraqutni (320/1 H. 1207), and Baihaqi (Al-Sunan: 165/2) have narrated it from the chain of Sadaqah ibn Khaalid, while Abu Dawood (824), Nasaai (141/2 H. 921), and Daraqutni (319/1 H. 1204) have narrated it from the chain of Zayd ibn Waaqid, with a little difference. Imam Daraqutni said: "This chain is Hasan, all the narrators are Siqaah (reliable)"; and in Kitaab al-Qiraat (Pg 64 H. 121), he said that: "This chain is Saheeh, and its narrators are Siqaah (reliable)".

Benefits:

Its narrator, Naafi ibn Mahmood is Siqaah (reliable) according to Daraqutni, Haakim, Dhahabi (Al-Kaashif: 197/3), Baihaqi, Ibn Hazam (Al-Muhalla: 241, 242/3), Ibn Hibban, and others. The criticizm on him, of being a Mjahool (unknown) is baseless.

See: Kawakib al-Duriyyah (Pg 32, 33). Hiraam ibn Hakeem (Siqaah) has done the Mutabi'at of Makhool. At the end of the Hasan narration of Kitaab al-Qiraat by Al-Baihaqi (Pg 161), these words are also present: "Don't do that (recite) except Surah Faatihah, for there is no prayer for the one who does not recite it". This proves the obligation of Surah Faatihah. Walhamdulillah

66.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا عُتْبَةُ بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ: «تَقْرَؤُونَ الْقُرْآنَ إِذَا كُنْتُمْ مَعِيَ فِي الصَّلَاةِ؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ نَهُذُّ هَذًّا قَالَ: «فَلَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, Al-Bukhari narrated to us, (he) said: Utbah ibn Sa'eed narrated to us, From Ismaa'eel (ibn Ayyash), From (Imam Abdur Rahmaan ibn Amr, Abu Amr) Al-Awzaa'ee, From Amr ibn Shu'ayb, From his Father (Shu'ayb ibn Muhammad), From Ubadah ibn As-Saamit [radiallah anhu], He said:

The Prophet [peace be upon him] told his Companions: "Do you read Quraan with me in the Prayer?" They said: "Yes! O Aposlte of Allah, we recite hurriedly", He [peace be upon him] said: "Don't recite anything other than Surah Faatihah".

Takhreej: ((Hasan))

The chain of this narration is Da'eef, but in the light of the previous ahadeeth (63 - 65) and others, this narration becomes Hasan.

Benefits:

Imam Awzaa'ee said:

“يحق على الإمام أن يسكت سكتة بعد التكبير الأولى استفتاح الصلوة وسكتة بعد قراءة فاتحة الكتاب، ليقرأ من خلفه بفاتحة الكتاب فإن لم يمكن: قرأمعه بفاتحة **الكتاب إذا قرأ بها وأسرع القراءة ثم استمع**.”

“It is binding upon the Imam that he should have one pause in the beginning of the prayer after the First Takbeer, and another pause after the recitation of Surah Faatihah, so that the people praying behind him may recite Surah Faatihah; and if it is not possible then he (Muqtadi/Follower) should recite Surah Faatihah with him, and finish reciting it hurriedly, then listen attentively”. [Kitaab al-Qiraat by Al-Baihaqi: Pga 106 H. 247, Chain: Saheeh]

Despite the sayings of Imam Awzaa’ee [rahimahullah] and others, some people try to claim the false Ijmaa (Consensus) against the issue of recitation behind the Imam.

67.

حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا عَبْدَانُ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ مَنْ شَهِدَ ذَاكَ قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «أَتَقْرَؤُونَ وَالْإِمَامُ يَقْرَأُ؟» قَالُوا: إِنَّا لَنَفْعَلُ قَالَ: «فَلَا تَفْعَلُوا إِلَّا أَنْ يَقْرَأَ أَحَدُكُمْ بِفَاتِحَةِ الْكِتَابِ فِي نَفْسِهِ»

Translation:

Al-Bukhari narrated to us, (he) said: ‘Abdaan (Abdullah ibn Uthmaan) narrated to us, (he) said: Yazeed ibn Zuray” narrated to us, (he) said: Khaalid (Al-Khadaa) narrated to us, From Abu Qilabah (Abdullah ibn Zayd al-Jarmi), From Ibn Abi Aisha: He narrated from one (Sahabi) who was present (with the Prophet peace be upon him): He [radiallah anhu] said:

The prophet [peace be upon him] led a prayer, when he finished the prayer, (so) he said: “Do you recite when the Imam is reciting?”, so they (Companions) said: “Yes! We do”, He [peace be upon him] said: “Don’t do that, except that everyone of you should recite Surah Faatihah to himself (silently)”.

Takhreej: ((Saheeh))

This narration is narrated with a small difference by Daraqutni [340/1 Under H. 272,

briefly], Baihaqi [Al-Sunan: 166/2, Kitaab al-Qiraat: Pg 75, 76 H, 156, 157, Ma'rifat as-Sunan wal Athaar: 53, 540/2 H. 921], Abdur Razzaq [Al-Musannaf: 127, 128/2 H. 2766], Ahmed ibn Hanbal [236/4 H. 18238, 60/5, 81, 410 H. 20876, 21046, 23877], from the chain of Khaalid al-Khadaa.

Benefits:

Haafidh Ibn Hajar [rahimahullah] said: "Its chain is Hasan" [Al-Talkhees al-Khabeer: 231/1 H. 344], Ibn Khuzaymah has taken evidence from it [Kitaab al-Qiraat by Al-Baihaqi Pg 76], Ibn Hibban has called it "Mahfoodh (Preserved)" [Al-Ihsaan: 164/3 H. 1849], Imam Baihaqi has criticized it in one place, but in Ma'rifat as-Sunan Wal Athaar, he said: "Its chain is Saheeh" [54/2 H. 921].

All the narrators of this narration are Siqaah (reliable). The companions of the prophet [peace be upon him] are all reliable, there is no harm if their name is not known. See: Bazal al-Majhood (133/3), Kawakib al-Duriyyah (26, 28). Therefore Naimwi Hanafi (Athaar as-Sunan: H. 356) and his Muqallideen (Blind Followers), declaring it to be Da'eef (Weak) is wrong. Naimwi [Athaar as-Sunan H. 263] himself has narrated the saying of Haafidh Ibn Hajar regarding the hadith of "AN Amra'at min Bani Al-Najjar" that its chain is Hasan, as a proof. For more details see: Anwar as-Sunan by Shaikh Zubair Ali Zai (Pg 72).

(وقال البوصيري: هذا اسناد جيد (يسر الله لنا طبعه

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Khaalid al-Khadaa narrated this narration from before his Ikhtilaat. And the accusation of Tadlees on Abu Qilabah is invalid, and the additional point of benefit on this is that he heard this narration from Muhammad ibn Abi Aisha. See: H. 256.

68.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّمَا «الصَّلَاةُ لِقِرَاءَةِ الْقُرْآنِ وَلِذِكْرِ اللَّهِ، وَلِحَاجَةِ الْمَرْءِ إِلَى رَبِّهِ، فَإِذَا كُنْتَ فِيهَا فَلْيَكُنْ ذَلِكَ شَأْنَكَ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Yahya ibn Saalih narrated to us, (he) said: Faleeh (ibn Sulemaan) narrated to us, from Hilaal (ibn Abi Maimoonah), From 'Ataa ibn Yasaar, From Mu'awiyah ibn al-Hakam As-Sulami [radiallah anhu], he said:

The Prophet [peace be upon him] called me and said: "Verily the recitation of Quraan in the prayer is the rememberance of Allah and a neccessity of the slave in front of his Lord (meaning: Supplications). When you are in the prayer, you should do it"

Takhreej: ((Hasan))

Imam Bukhari has narrated this narration in his book "Khalq Af'aal al-Ibaad" (Pg 102 H. 530), with the same chain and text. Abu Dawood (931) and from him Al-Baihaqi (249/2) have narrated it from the chain of Faleeh ibn Sulemaan, and its chain is Hasan. Faleeh ibn Sulemaan has been declared Siqaah (reliable) and Sudooq (truthful) by the Jamhoor (Majority) of Muhadditheen; therefore he is Hasan ul-Hadith. See: The books of Asma ur-Rijaal. It should also be kept in mind that Faleeh is the narrator of Sahihayn (Bukhari and Muslim).

69.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا مُوسَى، قَالَ: [ص:20] حَدَّثَنَا أَبَانُ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِلَالِ بْنِ أَبِي مَيْمُونٍ، حَدَّثَهُ أَنَّ عَطَاءَ بْنَ يَسَارٍ حَدَّثَهُ أَنَّ مُعَاوِيَةَ بْنَ الْحَكَمِ حَدَّثَهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هِيَ التَّكْبِيرُ وَالتَّسْبِيحُ وَالتَّحْمِيدُ وَقِرَاءَةُ الْقُرْآنِ» ، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Moosa (ibn Ismaa'eel al-Batozki) narrated to us, (he) said: Abaan (ibn Yazeed al-'Ataar) narrated to us, (he) said: Yahya ibn Abi Katheer narrated to us, From Hilaal ibn Abi Maimoonah, Verily 'Ataa ibn Yasaar narrated to him, Verily Mu'awiyah ibn al-Hakam [radiallah anhu] narrated to him, (he) said:

I prayed along with the Prophet [peace be upon him], he said: Verily nothing, from the speech of people, is permissible in this prayer; It is only about Takbeer, Tasbeeh, Tamheed, and Qiraat (recitation) of the Quraan. (The narrator said) Or as the Prophet [peace be upon him] said.

Takhreej: ((Saheeh))

Imam Ahmed (448/5 H. 24171) has narrated it from the chain of Abaan ibn Yazeed al-'Attaar and its chain is Saheeh. See: the coming hadith: 70. Yahya ibn Abi Katheer has affirmed his hearing in Musnad Ahmed. Walhamdulillah

70.

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنِ الْحَجَّاجِ الصَّوَّافِ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِلَالٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ، رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَطَسَ رَجُلٌ فَقُلْتُ: يَرْحَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاثُكْلَ أُمَّاهُ مَا شَأْنِي؟، فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ فَعَرَفْتُ أَنَّهُمْ يُصْمِتُونِي فَلَمَّا صَلَّى بِأَبِي وَأُمِّي مَا ضَرَّبَنِي وَلَا كَهَرَنِي وَلَا سَبَّنِي فَقَالَ: «إِنَّ الصَّلَاةَ لَا يَحِلُّ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ، وَقِرَاءَةُ الْقُرْآنِ» ، وَكَمَا قَالَ: قُلْتُ: أَنَا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمِنَّا قَوْمٌ يَأْتُونَ الْكُهَّانَ قَالَ: «فَلَا تَأْتُوهَا» قُلْتُ: وَيَتَطَيَّرُونَ قَالَ: «ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلَا يَصُدَّونَهُمْ» ، قُلْتُ: وَيَخُطُّونَ قَالَ: «كَانَ نَبِيٌّ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ» قُلْتُ: كَانَتْ جَارِيَةٌ تَرْعَى غَنَمًا لِي قِبَلَ أُحُدٍ، وَالْجَوَّانِيَّةِ إِذْ طَلَعْتُ فَإِذَا الذِّئْبُ قَدْ ذَهَبَ بِشَاةٍ وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ آسَفُ كَمَا يَأْسَفُونَ صَكَكْتُهَا صَكَّةً فَعَظُمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: أَلَا أَعْتِقُهَا؟ فَقَالَ: «ائْتِنِي بِهَا» ، فَجِئْتُ بِهَا، فَقَالَ: «أَيْنَ اللَّهُ؟» قَالَتْ: فِي السَّمَاءِ قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ قَالَ: «أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (ibn Masarhad) narrated to us, (he) said: Yahya (ibn Sa'eed al-Qattan) narrated to us, From Al-Hajjaj (Al-Sawwaf), (he) said: Yahya ibn Abi Katheer narrated to us, From Hilaal (ibn Abi Maimoonah), From 'Ataa ibn Yasaar, From Mu'awiyah ibn Al-Hakam [radiallah anhu], (he) said: I was praying along with the Prophet [peace be upon him] that a person (suddenly) sneezed, so I (while in the position of praying) said: "Yarhamuk-Allah (May Allah have mercy upon you)", (so) the people started staring at me with their (furious) eyes. So I said: "May his Mother bereave, What has happened to me? (Why are these people staring at me?)" People started striking their thighs, so I understood that they want me to keep silence, (therefore I got quiet). After that when the Prophet [peace be upon him] said his prayer, may my parents be sacrificed on him, he did't beat me, neither scold me, nor revile me, thus He [peace be upon him] said: "Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness, and recitation of the Qur'an or words to that effect.. I said: "I have recently came from the period of Ignorance (Jaahiliyyah) [meaning: Became Muslim], among us there are men who go the soothsayers" He [peace be upon him] said: "Don't go to them" I said: "And there are men who take omens" He [peace be upon him] said: "That is something they find this in their hearts, but let it not turn their way (from freedom of action)." I said: "Among us there are men who draw lines" He [peace be upon him] said: "There was a Prophet who drew lines, so if they do it as they did, that is allowable. I said: "I had a maid-servant who tended goats by the side of Uhud and Jawwaniya. One day I happened to pass that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I felt sorry as they (human beings) feel sorry. So I slapped her." The Prophet [peace be upon him] felt (this act of mine) as something grevious. I said: "O Messenger of Allah! Should I not grant her freedom?" He [peace be upon him] said: "Bring her to me", so I brought her to him. He said to her: Where is Allah? She said: He is in the heaven. He said: Who am I? She said: Thou art the Messenger of Allah. He said: Grant her freedom, she is a believing woman.
Takhreej: ((Saheeh)) Imam Abu Dawood (930, 3282, and 3909) has narrated it from Musaddad ibn Masarhad. Imam Ahmed (448/5 H. 24172) from Yahya ibn Sa'eed al-Qattan, and Imam Muslim (70, 71/2 H. 537, and 35/7 after H. 2227/120) from Al-Hajjad al-Sawwaf. In this

narration, it is told to a Muqtadi (Follower) that the prayer is about the recitation of Quraan. And this is brighter than the sun that Mu'awiyah ibn Al-Hakam [radiallah anhu] was a Muqtadi, not an Imam. Therefore it becomes clear that from this hadith the evidence of recitation behind the Imam is proven. Thus the leader of Muslims in Hadith, and Fiqh, Imam Mujtahid Abu Abdullah Al-Bukhari [rahimahullah] taking evidence from this hadith is absolutely correct..

71.

حَدَّثَنَا مَحْمُودُ حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا عَلِيٌّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ الْحُرَقِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَيُّمَا صَلَاةٍ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ» قَالَ اللَّهُ تَعَالَى: " قُسِمَتِ الصَّلَاةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَنِي، فَإِذَا قَالَ الْعَبْدُ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: 2] قَالَ: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ {الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1] قَالَ: مَجَّدَنِي عَبْدِي أَوْ أَثْنَى عَلَيَّ عَبْدِي. قَالَ سُفْيَانُ: أَنَا أَشُكُّ، وَإِذَا قَالَ {مَالِكِ يَوْمِ الدِّينِ} قَالَ: فَوَّضَ إِلَيَّ عَبْدِي وَإِذَا قَالَ {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} [الفاتحة: 5] قَالَ: فَهَذِهِ بَيْنِي وَبَيْنَ عَبْدِي، فَإِذَا قَالَ {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة: 7] قَالَ: هَذِهِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ " قَالَ سُفْيَانُ: ذَهَبْتُ إِلَى الْمَدِينَةِ سَنَةَ سَبْعٍ وَعِشْرِينَ، فَكَانَ هَذَا الْحَدِيثُ مِنْ أَهَمِّ الْأَحَادِيثِ إِلَيَّ فَرَحًا بِأَنَّهُ عَنِ الْحَسَنُ بْنُ عُمَارَةَ، عَنِ الْعَلَاءِ، فَقَدِمْتُ مَكَّةَ فِي الْمَوْسِمِ فَجَعَلْتُ أَسْأَلُ عَنْهُ فَأَتَيْتُ سُوقَ الْعَلَفِ، فَإِذَا أَنَا بِشَيْخٍ يَعْلِفُ جَمَلًا لَهُ نَوًى فَقُلْتُ: يَرْحَمُكَ اللَّهُ

تَعْرِفُ الْعَلَاءَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: هُوَ أَبِي وَهُوَ مَرِيضٌ فَلَمْ أَلْقَهُ حَتَّى مَرَرْتُ بِالْمَدِينَةِ، فَسَأَلْتُ عَنْهُ، فَقَالَ: هُوَ فِي الْبَيْتِ مَرِيضٌ فَدَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ. قَالَ عَلِيٌّ: أَرَى الْعَلَاءَ مَاتَ سَنَةَ ثِنْتَيْنِ وَثَلَاثِينَ

Translation:

Mahmood (ibn Ishaaq) narrated to us, Al-Bukhari narrated to us, (he) said: Ali (ibn Abdullah bin Ja'far al-Madeeni) narrated to us, (he) said: Sufyaan (ibn Uyainah) narrated to us, (he) said: Al-'Alaa ibn Abdur Rahmaan ibn Ya'qoob al-Harqi narrated to us, From his Father (Abdur Rahmaan ibn Ya'qoob), From Abu Hurayrah [radiallah anhu] From the Prophet [peace be upon him], He [peace be upon him] said:

The prayer, in which Surah Faatihah is not recited, is Naaqis (Invalid), is Naaqis (Invalid), is Naaqis (Invalid) [he said this three times]. Allah ta'ala has said that: "I have divided the prayer between me and my Slave in two halves, and whatever my Slave asks me for, will be given to him. Thus when the slave says: {{Alhamdulillahi Rabbil Alameen}}, Allah replies: "My slave praised me", and when he (the slave) says: {{Ar-Rahmaanir Raheem}}, Allah replies: "My slave applaused me [Thanaa] or expressed my greatness [tamjeed]". Sufyaan (ibn Uyainah) said: "I have doubt [on whether it is thana or tamjeed]", And when he (the slave) says: {{Maalik yaumid-deen}}, Allah replies: "My slave entrusted his affairs to me", when he (the slave) says: {{Iyyaka Na'budu Wa Iyyaka Nasta'een}}, Allah says: "this is between me and my slave", and when he (the slave) says: {{Ihdina as-Siraata.... to the end of the Surah}}, (so Allah) replies: "This is for my slave, and whatever my slave has asked for, will be given to him".

Suyaan (ibn Uyainah) said: "I went to Madeenah in twenty seven (127 H), this hadeeth was a cause of an extreme happiness for me, because it was from the chain of Hassan ibn Ammarah from Al'Alaa, so I came to Makkah in the season of Hajj, so I started asking about him ('Alaa ibn Abdur Rahmaan), then I came to the market of pasture, I saw that an old man was feeding the seeds of date to his camel. I asked him: May Allah have mercy upon you, Do you know 'Alaa ibn Abdur Rahmaan?, He said: He is my father and he is sick, thus I couldn't meet him until I came to madeenah and asked about him so (someone) said that he is sick in his home, then I went to him and asked about this hadith". Ali (ibn Abdullah al-Madeeni) said: "I think that 'Alaa died in thrity two (132 H)".

Takhreej: ((Saheeh))

This narration has passed in the beginning. See: H. 11. Imam Muslim (9/2 H. 395/38), and Imam Ahmed (241/2) have narrated it.

حَدَّثَنَا مَحْمُودُ قال: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ، يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ [ص:22] رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ» فَقُلْتُ: يَا أَبَا هُرَيْرَةَ: فَإِنِّي أَكُونُ أَحْيَانًا وَرَاءَ الْإِمَامِ قَالَ: فَغَمَزَ ذِرَاعِي ثُمَّ قَالَ: اقْرَأْ بِهَا يَا فَارِسِيُّ فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ تَعَالَى: «قُسِمَتِ الصَّلَاةُ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ» قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَؤُوا " يَقُولُ الْعَبْدُ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: 2] يَقُولُ اللَّهُ: حَمِدَنِي عَبْدِي، يَقُولُ الْعَبْدُ {الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1] يَقُولُ اللَّهُ: أَثْنَى عَلَيَّ عَبْدِي، يَقُولُ الْعَبْدُ {مَالِكِ يَوْمِ الدِّينِ} يَقُولُ اللَّهُ: مَجَّدَنِي عَبْدِي، يَقُولُ الْعَبْدُ {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} [الفاتحة: 5] فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ يَقُولُ الْعَبْدُ {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة: 7] فَهَؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ "

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Muslimah (Al-Qa’nami) narrated to us, From (Imam) Maalik (Ibn Anas), From Al-‘Alaa ibn Abdur Rahmaan (ibn Ya’qoob), Verily he heard Abu al-Saa’ib the slave of Hishaam ibn Zuhrah saying that: I heard Abu Hurayrah [radiallah anhu] saying: The Messenger of Allah [peace be upon him] said: “Whoever reads a prayer in which he

doesn’t recite Surah Faatihah, his prayer is Naaqis (Invalid), is Naaqis (Invalid), is incomplete” Thus I (the narrator) said: “O Abu Hurayrah [radiallah anhu]! I stand behind the Imam”, (he) said: He yanked my arm, then said: “Read it, O Faarsi, in your Nafs (to yourself, silently), for I have heard the messenger of Allah [peace be upon him] saying that Allah has said: “I have divided the prayer between me and my Slave in two halves, thus, the half of it is for me, and the other half for my slave, and whatever my Slave asks me for, will be given to him

The Prophet [peace be upon him] said: “Read, (When) The slave says: {{Alhamdulillahi Rabbil Alameen}}, Allah replies: “My slave praised me”, (When) the slave says: {{Ar-Rahmaanir Raheem}}, Allah replies: “My slave applaused me”, (When) the slave says: {{Maalik yaumid-deen}}, Allah replies: “My slave expressed my greatness (Tamjeed), this is for me”, (When) the slave says: {{Iyyaka Na’budu Wa Iyyaka Nasta’een}}, Allah says: “this Ayah is divided in two halves between me and my slave”, and when the slave says: {{Ihdina as-Siraata}} to the end of the Surah, (so Allah) replies: “This is for my slave, and whatever my slave has asked for, will be given to him”.

Takhreej: ((Saheeh))

Imam Muslim (395/39) has narrated it in his Saheeh and Imam Bukhari in Khalq Af’aal al-Ibaad (Pg 27 H. 132) through the chain of Imam Maalik. This narration is also present in Muwatta Imam Maalik [84, 85/1 H. 185, With the Tahqeeq of Shaikh Zubair]

Benefits:

One shaahid (supporting evidence) of Qasamtus-salaah [I have divided the prayer] is present in Musnad Ishaaq ibn Rahwayh [Pg 154 H. 323].

Doing the takhsees (distinction) of Quraan with Khabar Waahid (Saheeh) is permissible according to the four Imams. [Al-Ahkaam by Al-Aamdi 347/2, and Ghayth al-Ghamaam: Og 277] See: Sharh Tanqeeh Al-Fasool fi Ikhtisaar al-Mahsool fi Al-Usool by Al-Iraaqi (Pg 208). He said: “According to us, and according to Shafi’ee and Abu Haneefah, doing the takhsees (distinction) of Quraan from Khabar Waahid [report narrated from a single chain] is permissible”.

73.

حَدَّثَنَا مَحْمُودٌ قال: حَدَّثَنَا الْبُخَارِيُّ قال: حَدَّثَنَا الْعَيَّاشُ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ

يَعْقُوبَ الْحُرَقِيُّ، عَنْ أَبِي السَّائِبِ، مَوْلَى بَنِي زُهْرَةَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى صَلَاةً لَا يَقْرَأُ فِيهَا بِأُمِّ الْكِتَابِ فَهِيَ خِدَاجٌ، ثُمَّ هِيَ خِدَاجٌ غَيْرُ تَمَامٍ ثَلَاثًا» قُلْتُ: يَا أَبَا هُرَيْرَةَ: كَيْفَ أَصْنَعُ إِذَا كُنْتُ مَعَ الْإِمَامِ؟ وَهُوَ يَجْهَرُ بِالْقِرَاءَةِ قَالَ: وَيْلَكَ يَا فَارِسِيُّ، اقْرَأْ بِهَا فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ اللَّهَ تَعَالَى قَالَ: «قُسِمَتِ الصَّلَاةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ» ، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: اقْرَؤُوا فَإِذَا قَالَ الْعَبْدُ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: 2] قَالَ: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ {الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1] قَالَ: أَثْنَى عَلَيَّ عَبْدِي، وَإِذَا قَالَ: {مَالِكِ يَوْمِ الدِّينِ} قَالَ: مَجَّدَنِي عَبْدِي، وَإِذَا قَالَ: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ، [ص:23] اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة: 6] فَهِيَ لَهُ "

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ayyash (ibn al-Waleed) narrated to us, (he) said: Abdul A'laa (ibn Abdul A'laa Al-Saami) narrated to us, (he) said: Muhammad ibn Ishaaq (ibn Yasaar) narrated to us, (he said) Al-'Alaa ibn Abdur Rahmaan ibn Ya'qoob Al-Harqi narrated to us, From Abu Saa'ib (the slave of Banu Zuhrah), From Abu Hurayrah [radiallah anhu] that the Prophet [peace be upon him] said:

"Whoever reads a prayer in which he doesn't recite Surah Faatihah, his prayer is Naaqis (Invalid), then (his prayer) is Naaqis (Invalid), It is incomplete". He [peace be upon him] said this three times. I said: "O Abu Hurayrah [radiallah anhu]! What do I do when I am behind the Imam, and he is reciting out loud?" He [radiallah anhu] said: "Woe to you O Faarsi! Read it to your self (silently), Thus I heard Allah's messenger [peace be upon him] saying that Allah says: "I have divided the prayer between me and my Slave, and whatever my Slave asks me for, will be given to him. Then Abu Hurayrah [radiallah anhu] said: "Read, thus when The slave says: {{Alhamdulillahi Rabbil Alameen}}, Allah replies: "My slave praised me", when he says: {{Ar-Rahmaanir Raheem}}, Allah replies: "My slave applaused me", when he says: {{Maalik yaumid-deen}}, Allah replies: "My slave expressed my greatness (Tamjeed)", when the slave says: {{Iyyaka Na'budu Wa

Iyyaka Nasta'een, Ihdina as-Siraata Sirat allazeena an'amta alaihim ghairil maghdoobi alaihim walad daalleen}}, so it is for him.

Takhreej: ((Saheeh))

Ahmed [286/2 H. 7825. Briefly] and Baihaqi [Kitaab al-Qiraat Pg 34 H. 57, 58] have narrated it from the chain of Muhammad ibn Ishaaq. This chain is Hasan. It has many Shawaahid (supporting evidences), for example: See: Musnad Al-Humaydi with the Tahqeeq of Shaikh Zubayr (980), Musnad Abu Awanah (128/2), and Al-Sunan al-Kubra by Al-Baihaqi [138, 167/2] etc. In Musnad Humaydi it is narrated with the chain of: "Sufyaan and Abdul Azeez Ad-Darawardi ibn Abi Haazim, from Al-'Alaa, from his father, From Abu Hurayrah" that the narrator said: "Verily I am listening to the recitation of the Imam" so Abu Hurayrah said: "Read it to your self" See: H. 237, 283.

74.

حَدَّثَنَا مَحْمُودٌ قال: حَدَّثَنَا الْبُخَارِيُّ قال: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ» فَقُلْتُ: يَا أَبَا هُرَيْرَةَ: إِنِّي أَكُونُ أَحْيَانًا وَرَاءَ الْإِمَامِ، فَغَمَزَ أَبُو هُرَيْرَةَ ذِرَاعِي، وَقَالَ: يَا ابْنَ الْفَارِسِيِّ اقْرَأْ بِهَا فِي نَفْسِكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " قَالَ اللَّهُ تَعَالَى: «قُسِمَتِ الصَّلَاةُ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ» قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اقْرَؤُوا: يَقُولُ الْعَبْدُ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: 2] يَقُولُ اللَّهُ: حَمِدَنِي عَبْدِي وَلِعَبْدِي مَا سَأَلَ يَقُولُ الْعَبْدُ {الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1] يَقُولُ اللَّهُ: أَثْنَى عَلَيَّ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، يَقُولُ الْعَبْدُ {مَالِكِ يَوْمِ الدِّينِ} يَقُولُ اللَّهُ: مَجَّدَنِي عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، يَقُولُ الْعَبْدُ {إِيَّاكَ نَعْبُدُ

وَإِيَّاكَ نَسْتَعِينُ} [الفاتحة: 5] فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَيَقُولُ الْعَبْدُ {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة: 7] هَذِهِ الآيَةُ بَيْنِي وَبَيْنَ عَبْدِي مَا سَأَلَ "
Translation: Mahmood (ibn Ihsaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad ibn Ubaydullah (Al-Muharbi) narrated to us, (he) said: (Abdul Azeez) Ibn Abi Haazim narrated to us, From Al'-Alaa ibn Abdur Rahmaan (ibn Ya'qoob), From his father (Abdur Rahmaan Ibn Ya'qoob), From Abu Hurayrah [radiallah anhu], he said: "Whoever reads a prayer in which he doesn't recite Surah Faatihah, it is Naaqis (Invalid), It is incomplete". Thus I said: "O Abu Hurayrah [radiallah anhu]! Verily I am sometimes behind the Imam?" so Abu Hurayrah [radiallah anhu] griped my arm (very hard) and said: "O Son of Faarsi! Read it to your self (silently), thus Verily I have heard Allah's messenger saying that Allah says: I have divided the prayer between me and my Slave in (two) halves, thus, the half of it is for me, and the other half for my slave, and whatever my Slave asks me for, will be given to him The Prophet [peace be upon him] said: "Read, (When) The slave says: {{Alhamdulillahi Rabbil Alameen}}, Allah replies: "My slave praised me, and whatever my slave asks for, will be given to him", (When) he says: {{Ar-Rahmaanir Raheem}}, Allah replies: "My slave applaused me, and whatever my slave asks for, will be given to him", and (When) the slave says: {{Maalik yaumid-deen}}, Allah replies: "My slave expressed my greatness (Tamjeed)", and (When he) says: {{Iyyaka Na'budu Wa Iyyaka Nasta'een}}, Allah says: "this Ayah is divided in two halves between me and my slave", and (when he) says: {{Ihdina as-Siraata, Sirat allazeena an'amta alaihim ghairil maghdoobi alaihim walad daalleen}} "This is for my slave, and whatever my slave asks for, will be given to him".
Takhreej: ((Saheeh)) Humaydi [980 with the tahqeeq of Shaikh Zubair] has narrated it briefly from Abdul Azeez Ibn Abi Haazim. Its chain is Saheeh. See: H. 11, 71.

75.

حَدَّثَنَا مَحْمُودٌ قال: حَدَّثَنَا الْبُخَارِيُّ قال: حَدَّثَنَا مَحْمُودٌ قال: حَدَّثَنا عَبْدُ

الرَّزَّاقِ، قَالَ: حَدَّثَنَا ابْنُ جَرِيجٍ، قَالَ: أَخْبَرَنِي الْعَلَاءُ، قَالَ: أَخْبَرَنِي أَبُو السَّائِبِ مَوْلَى عَبْدِ اللَّهِ بْنِ هِشَامِ بْنِ زُهْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ بِهَذَا
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us (he) said: Mahmood (ibn Ghilaan) narrated to us, (he) said: Abdur Razzaq (ibn Hammam Al-Sana'ani) narrated to us, (he) said: (Abdul Malik ibn Abdul Azeez) Ibn Jurayj narrated to us, (he) said: Al-'Alaa (ibn Abdur Razzaq ibn Ya'qoob) informed me, (he) said: the slave of Abus-Saa'ib, Abdullah ibn Hishaam ibn Zuhrah informed me, and he narrates this hadeeth from Abu Hurayrah [radiallah anhu]
Takhreej: ((Saheeh)) This narration is present in Musannaf Abdur Razzaq (128/2 H. 2768), and Imam Muslim (395/39) and Ahmed (285/2 H. 7823) have narrated it from the chain of Abdur Razzaq. See: H. 11.

76.

حَدَّثَنَا مَحْمُودٌ قال: حَدَّثَنَا الْبُخَارِيُّ قال: حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى صَلَاةً [ص:24] لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ» .
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qutaybah (ibn Sa'eed) narrated to us, (he) said: Ismaa'eel (ibn Ja'far ibn Abi Katheer) narrated to us, From Al-Alaa (ibn Abdur Rahmaan ibn Ya'qoob), From him father (Abdur Rahmaan ibn Ya'qoob), From the Prophet [peace be upon]. He [peace be upon him] said: "Whoever reads a prayer in which he doesn't recite Surah Faatihah, it is Naaqis (Invalid), thus it is Naaqis (Invalid), it is incomplete."
Takhreej: ((Saheeh))

See: H. 11

77.

حَدَّثَنَا مَحْمُودٌ قال: حَدَّثَنَا الْبُخَارِيُّ قال: حَدَّثَنَا أُمَيَّةُ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Umaiyyah (ibn Khaalid) narrated to us, (he) said: Yazeed ibn Zuray" narrated to us, from Rooh ibn al-Qaasim, From Al-'Alaa (ibn Abdur Rahmaan), From his Father (Abdur Rahmaan ibn Ya'qoob), he has narrated From Abu Hurayrah [radiallah anhu] the similar Hadeeth.

Takhreej: ((Saheeh))

This narration has been passed. See: H. 11.

Benefits:

The meaning of {{Sirat Allazeena An'amta Alaihim}} is the way of those upon whom Allah Ta'ala has bestowed his grace and rewards, meaning The Sahaba [radiallah anhum], Tabi'een, Taba' Tabi'een, and all the Siqaah (reliable) and Sudooq (truthful) Muhadditheen and the scholars of truth. From this verse we get to know that it proves the Ijmaa (Consensus) being a Hujja (proof), and verily Ijmaa *is* a Hujja. Some people try to prove Taqleed from this verse, which is an extreme shameful act.

Sayyidunahh Mu'aadh Ibn Jabal [radiallah anhu] said:

"And As for the Mistake of a Scholar then even if he is on (the path of) guidance, don't do his Taqleed (Blindly Following) in your religion." [Kitaab az-Zuhud by Imam Wakee' Vol 1 Pg 300 H. 71] Chain: Hasan. And Abu Dawood narrated it in Az-Zuhud (Pg 177 H. 193), Abu Nu'aym in Hilyat al-Awliya (97/5), Ibn Abdil Barr in Jaami Bayaan al-Ilm (Vol 2 Pg 111), and Ibn Hazam in Al-Ahkaam (236/6) From the hadith of Shu'bah; Authenticated by Ad-Daraqutni and Abu Nu'aym al-Asbahani.

Sayyidunahh Abdullah ibn Mas'ood [radiallah anhu] said:

"La Tuqallidu Deenakum ur-Rijaal...." (Don't do the Taqleed of men in your religion). [Al-Sunan Al-Kubra by Al-Baihaqi: Vol 2 Pg 10; Chain: Saheeh]..... Afterwards Ibn Mas'ood [radiallah anhu] has commanded for the Munkireen (rejectors) of Sahaba to follow the deads on the condition of their rejection. See: Al-Mu'jam Al-Kabeer by Al-Tabarani (Vol 9 Pg 166 H. 8764), and Majma az-Zawaid (180/1). Imam Shafi'ee has forbidden to do his or anyone else's taqleed. [Mukhtasir al-Muzani, Al-Umm Pg 1]. Imam Ibn Taymiyyah said that: "rather it is proven from them (Aimmah Arba'ah) that they have forbidden people to do their taqleed". [Majmoo' Al-Fatawaa: Vol 20 Pg 10]

78.

حَدَّثَنَا مَحْمُودٌ قال: حَدَّثَنَا الْبُخَارِيُّ قال: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا الدَّرَاوَرْدِيُّ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ، فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ» فَقُلْتُ لِأَبِي هُرَيْرَةَ: إِنِّي أَكُونُ أَحْيَانًا وَرَاءَ الْإِمَامِ، فَقَالَ: اقْرَأْ بِهَا يَا فَارِسِيُّ فِي نَفْسِكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " قَالَ اللَّهُ تَعَالَى: " قُسِمَتِ الصَّلَاةُ بَيْنِي وَبَيْنَ عَبْدِي فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ وَيَقْرَأُ عَبْدِي {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: 2] فَيَقُولُ اللَّهُ: حَمِدَنِي عَبْدِي، فَيَقُولُ {الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1] فَيَقُولُ اللَّهُ: أَثْنَى عَلَيَّ عَبْدِي، فَيَقُولُ {مَالِكِ يَوْمِ الدِّينِ} فَيَقُولُ اللَّهُ: مَجَّدَنِي عَبْدِي وَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي {إِيَّاكَ نَعْبُدُ} [الفاتحة: 5] " إِلَى آخِرِ السُّورَةِ

.

Translation:

Mahmood (ibn Ishaaq) narraed to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdul Azeez ibn Abdullah (Ibn Yahya bin Amr ibn Aways al-Awisi al-Madani) narrated to us, (he) said: (Abdul Azeez ibn Muhammad) Ad-Darawardi narrated to us, From Al'-'Alaa (ibn Abdur Rahmaan), From his father (Abdur Rahmaan ibn Ya'qoob), From

Abu Hurayrah [radiallah anhu] that:

Verily the Messenger of Allah [peace be upon him] said: "Whoever performs a prayer in which he doesn't recite Surah Faatihah, it is Invalid, thus it is Invalid, it is incomplete", so I said to Abu Hurayrah [radiallah anhu]: "I am sometimes behind the Imam?" so he said: "O Faarsi! Read it to your self, thus I heard the Messenger of Allah [peace be upon him] saying that:

I have divided the prayer between me and my Slave in (two) halves, the half of it is for me, and the other half for my slave, and whatever my Slave asks for, will be given to him. And when my slave says: {{Alhamdulillahi Rabbil Alameen}}, Allah replies: "My slave praised me, then he says: {{Ar-Rahmaanir Raheem}}, Allah replies: "My slave applaused me, then he says: {{Maalik yaumid-deen}}, Allah replies: "My slave expressed my greatness (Tamjeed), and this is between me and my slave". Iyyaka Na'budu to the end of the Surah.

Takhreej: ((Saheeh))

Its chain is Saheeh, and Humaydi (H. 980 bi Tahqeeq Shaikh Zubair) has narrated it briefly from Ad-Darawardi. See: H. 11.

Benefits:

1. 'Alaa ibn Abdur Rahmaan is the central narrator of Saheeh Muslim, and siqaah (reliable) according to the jamhoor of Muhadditheen. Imam Ahmed, Ibn Hibban, Ibn Adee, Nasaa'ee, and Tirmidhi etc have declared him Siqaah (reliable) and La Ba'sa bihi (Nothing wrong in him). The criticizm of Haafidh Ibn Hajar on him and some scholars is Mardood (rejected). The researchers (Muhaqqiqeen) of Taqreeb have rejected the criticizm of Haafidh Ibn Hajar (rahimahullah), and have written that: "he is Siqaah" [130/3].
2. It is narrated from the chain of: "Ibraheem ibn Tahmaan from Al-'Alaa from his father, From Abu Hurayrah [radiallah anhu] that: I [Abdur Rahmaa] said [to Abu Hurayrah] that: 'I also stand behind the Imam, and listen to his recitation', thus he said: 'O the son of al-Faarsi! Recite it to your self'". [Kitaab al-Qiraat by Al-Baihaqi: Pg 37 H. 66, 67]

79.

حَدَّثَنَا مَحْمُودٌ قال: حَدَّثَنَا الْبُخَارِيُّ قال: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ،

عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، أَوْ عَنْ مَنْ سَمِعَ أَبَا هُرَيْرَةَ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " قَالَ اللَّهُ تَعَالَى: «قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي. . .» نَحْوَهُ
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah (ibn Muhammad ibn Abdullah ibn Ja'far al-Ja'fi Al-Musnadi Abu Ja'far) narrated to us, (he) said: Sufyaan (ibn Uyainah) narrated to us, From Al-'Alaa ibn Abdur Rahmaan, From his Father (Abdur Rahmaan ibn Ya'qoob), or from the one who heard from Abu Hurayrah [radiallah anhu] that: The Prophet [peace be upon him] said: "Allah The Most High says: I have divided the prayer between me and my slave"....... (And) narrated the similar hadeeth.
Takhreej: ((Saheeh)) This narration is Saheeh with the other Shawaahid (supporting evidences). See: H. 11. The words: "Or the one who heard it" are not present in the narration of Sufyaan ibn Uyainah (in which he affirmed his hearing). See: H. 71. This addition is Da'eef due to the tadlees of Sufyaan ibn Uyainah.

80.

حَدَّثَنَا مَحْمُودٌ قال: حَدَّثَنَا الْبُخَارِيُّ قال: وَعَنِ الْعَلَاءِ، عَمَّنْ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَيُّمَا صَلَاةٍ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهِيَ خِدَاجٌ»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: And it is narrated from Al-'Alaa (ibn Abdur Rahmaan), and from whom he narrates, From Abu Hurayrah [radiallah anhu]: Verily the Prophet [peace be upon him] said: "The prayer in which there is no recitation of Surah Faatihah, is Invalid"

Takhreej: ((Saheeh))

The addition of "From Al'Alaa, from whom he narrates" is da'eef due to the full chain not being mentioned. However, it is Saheeh in light of the other Shawaahid (supporting evidences). See: H. 11

Benefits:

In Kitaab al-Qiraat by Al-Baihaqi, there is a narration: "From Abdur Rahmaan ibn Ishaaq, From Sa'eed al-Maqburi, From Abu Hurayrah [radiallah anhu] that the Messenger of Allah [peace be upon him] said: Every prayer in which there is no recitation of Surah Faatihah is Invalid, except the prayer behind the Imam". This narration is Da'eef due to Abdur Rahmaan ibn Ishaaq Al-Waasti Al-Koofi. This Abdur Rahmaan is not Abdur Rahmaan ibn Ishaaq al-Madani; taking this meaning is wrong. The ditermination of a narrator is done through the following actions:

1. When the verification is done through another chain of the narration (This narration is only in this book, and no where else).

2. When the narrator of the narration verifies it. (Abu Abdullah Al-Haakim has proven that this narrator is Abdur Rahmaan ibn Ishaaq al-Waasti by narrating Jarh (Criticizm) on him).

3. When the Muhadditheen verify it. (Imam Haakim is the famous Muhaddith, and no other Muhaddith has opposed his verification)

4. When the narrator and the one from whom it is narrated, share a common city or area. (Abdur Rahmaan ibn Ishaaq Al-Waasti and Khaalid ibn Abdullah both are from Waasit)

5. The teachers of the narrator would be looked upon: Sa'eed Al-Maqburi is the teacher of Abdur Rahmaan ibn Ishaaq Al-Waasti. See: Kitaab al-Majroheen by Ibn Hibban (Vol 2 Pg 54).

6. The students of the narrator would be looked upon (The mention of Al-Waasti was not found among the students of Sa'eed Al-Maqburi)

   Note: In Tahdheeb al-Kamaal, Abdur Rahmaan ibn Ishaaq al-Madani is mentioned among the students of Sa'eed al-Maqburi, due to which some people have claimed that Abdur Rahmaan in the above hadith is Abdur Rahmaan ibn Ishaaq al-Madani; whereas it is proven that the name of all the students is not necessarily mentioned in Tahdheeb al-Kamaal. For example: there is a narrator named, Ahmed ibn Abdur

Rahmaan ibn Bakaar, from whom Muhammad ibn Nasar Al-Marwazi has narrated a narration. [Kitaab as-Salaah by Al-Marwazi: H. 945] Whereas in Tahdheeb at-Tahdheeb and others, the name of Marwazi is not mentioned among the students of Ahmed ibn Abdur Rahmaan ibn Bakaar. Can someone claim from this that Imam Marwazi [rahimahullah] was not the student of Ahmed ibn Abdur Rahmaan ibn Bakaar?

7. Other circumstances would be taken under consideration (In this case there is no such circumstance which proves that Abdur Rahmaan here, is Al-Madani)

From these evidences, it gets proven that the claim of Ameen Okarwi, and Yunus Nu'maani etc that Abdur Rahmaan here, is Al-Madani not Al-Waasti, is wrong.

Another point here is that Imam Baihaqi did not mention the complete narration of Fudail ibn Abdul Wahhab; rather he has mentioned the complete narration of Muhammad ibn Khaalid ibn Abdullah Al-Waasti with its chain and text. Muhammad ibn Khaalid is Da'eef. [Taqreeb: 5846] rather he is Matrook ul-Hadeeth [Tahreer Taqreeb at-Tahdheeb: 235/3]. The people who say that the words of the narration of Fudail ibn Abdul Wahhab are exactly the same, they must present the complete narration of Fudail with its chain and text.

81.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، [ص:25] سَمِعَ ابْنَ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abu Nu'aim (Al-Fadal ibn Dukain Al-Koofi) narrated to us, he heard from (Sufyaan) ibn Uyainah, From (Muhammad ibn Muslim ibn Ubaidullah ibn Abdullah ibn Shihaab) Az-Zuhri, From Mahmood (ibn Ar-Rabee' radiallah anhu), From Ubadah ibn As-Saamit [radiallah anhu], From the Prophet [peace be upon him],

He [peace be upon him] said: "There is no prayer without Surah Faatihah".

Takhreej: ((Saheeh))

This narration has passed in the beginning of the book. See: H. 2.

82.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ بِأَصْحَابِهِ فَقَالَ: «أَيُّكُمْ قَرَأَ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى؟» فَقَالَ رَجُلٌ: أَنَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَدْ عَرَفْتُ أَنَّ رَجُلًا خَالَجَنِيهَا» قَالَ شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: كَأَنَّهُ كَرِهَهُ؟ فَقَالَ: لَوْ كَرِهَهُ لَنَهَى عَنْهُ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: ‘Amr ibn Marzauq (Al-Bahli Abu Uthmaan Al-Basri) narrated to us, (he) said: Shu’bah (ibn Al-Hajjaj) narrated to us, From Qatadah (ibn Da’amah), From Zurarah (ibn Awfa Al-Aamri), From Imraan ibn Hussain [radiallah anhu]:

Verily the Prophet [peace be upon him] (once) led the prayer of Zuhr to his Companions [radiallah anhum], thus he said: “Who among you has recite {{Sabbih Isma Rabbik al-A’laa?}} (The surah of Quran)” A man said: “I did”, so the Messenger of Allah [peace be upon him] said: “I felt that someone was disputing with me in it”.

Shu’bah said: I said to Qatadah that: As If he [peace be upon him] diliked it, so (Qatadah) said: “If he disliked it then he would have prohibited it”

Takhreej: ((Saheeh))

Imam Muslim [11, 12 /2 H. 398/48] has narrated it from Shu’bah ibn Al-Hajjaj [rahimahullah]. See: H. 88, 90, 94, 260. Imam Nawawi has established the following chapter on this hadith

“باب نهي المأموم عن جهره بالقراءة خلف إمامه”

83.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ بِشْرِ بْنِ السُّرِّيِّ، قَالَ: حَدَّثَنِي مُعَاوِيَةُ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: قَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ أَفِي كُلِّ صَلَاةٍ قِرَاءَةٌ؟ قَالَ: «نَعَمْ» ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَجَبَتْ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Muhammad al-Musnadi narrated to us, From Bishr ibn Al-Saree, (he) said: Mu’waiyah (ibn Saalih al-Hadrami) narrated to us, From Abu Zaahiriyyah (Hadir ibn Karib), From Katheer ibn Murrah, From Abu Ad-Darada (Uwaimar ibn Ajlaan) [radiallah anhu] that:

A man stood up, thus he said: “O Messenger of Allah [peace be upon him]! Is the recitation in every prayer?” He said: “Yes!”, so a man from the Ansaar said: “It has become Waajib (obligatory)”

Takhreej: ((Saheeh))

This hadith has passed before. See: H. 16, 17, also see: H. 294.

Benefits:

1. Abdullah ibn Yazeed (the narrator) is present in the original of Juz Al-Qiraat, whereas is Al-Musnad Al-Jaami [341/14 H. 10992], Abdullah ibn Muhammad is present, and it is correct.

2. Likening the recitation behind the Imam to the Khutbah of Jumuah is malicious. The followers are commanded to recite behind the Imam, while all the listeners are commanded to listen to the Khutbah of Jumuha (Friday). It has not been said even in a Da’eef hadith that Imam and the listeners all should start giving Khutbah at the

same time. Whereas it is proven from the Hasan and Saheeh narrations that the followers are commanded to recite behind the Imam.

3. According to Deobandis and Brailwis, the condition of a large town is essential in order to establish a Jumuah prayer. Therefore they do not hold it permissible to establish Jumuah in a Village. See: Gaon main jummah ke ahkaam: (34, 27, 76, 86), and Jaa' ul-Haqq (Ahmed Yaar Khan Nu'aymi: Vol 2 Pg 231, 238). But despite this, these people lead and pray Jummuah in the villages. That means, they are not even loyal to their own accepted Madhab. I should be kept in mind that establishing Jumuah prayer in Villages is proven through authentic ahadeeth. See: Sunan Abu Dawood (1067), and Musannaf ibn Abi Shaibah (102/2 H. 5068, Chain: Saheeh) etc, And Ahle-Hadeeth announce it and follow it with their actions. Walhamdulillah.

84.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَعْفَرٍ أَبِي عَلِيٍّ، بَيَّاعِ الْأَنْمَاطِ عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أُنَادِيَ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ، فَمَا زَادَ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qabeesah (ibn Uqbah) narrated to us, (he) said: Sufyaan (ath-Thawree) narrated to us, From Ja'far (ibn Maimoon) Abu Ali Bayyai' Al-Anmaat, From Abu Uthmaan (Abdur Rahmaan ibn Mil al-Hindi), From Abu Hurayrah [radiallah anhu], he said that:

The Messenger of Allah [peace be upon him] ordered me to announce that there is no prayer without Surah Faatihah, thus who does more.

Takhreej: ((Da'eef))

This narration has passed before, See: H. 7, also see: H. 99, 300.

85.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ عُمَرَ، عَنْ عَبْدِ الْمَلِكِ بْنِ [ص:26] الْمُغِيرَةَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ صَلَاةٍ لَا يُقْرَأُ فِيهَا بِأُمِّ القرآن فَهِيَ خِدَاجٌ»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Amr ibn Ali (Al-Falas) narrated to us, (he) said: Muhammad ibn Abi Adee narrated to us, From Muhammad ibn Amr (Ibn Alqamah Al-Laythi), From Abdil Malik ibn Al-Mughirah, From Abu Hurayrah [radiallah anhu], he said that: The Messenger of Allah [peace be upon him] said: “Every prayer in which there is no recitation of Surah Faatihah is Invalid”.
Takhreej: ((Hasan)) Ahmed [290/2 H. 7888] and Baihaqi [Kitaab al-Qiraat Pg 45 H. 86] have narrated it from Muhammad ibn Amr al-Laythi, and its chain is Hasan lidhatih.

86.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثنَا الْبُخَارِيُّ قَالَ: حَدَّثنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثنَا حَمَّادٌ، قَالَ: حَدَّثنَا مُحَمَّدُ بْنُ عُمَرَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَوْلَهُ
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Moosa ibn Ismaa’eel (Al-Tabauzqi) narrated to us, (he) said: Hammad (ibn Salamah) narrated to us, (he) said: Muhammad ibn Amr (ibn Alqamah Al-Laythi) narrated to us, From Abu Salamah, he narrates the saying of Abu Hurayrah [radiallah anhu] [which has passed in the previous hadeeth].

Takhreej: ((Hasan))

Baihaqi has narrated it from Hammad ibn Salamah [Kitaab al-Qiraat Pg 45 H. 85]. Its chain is Hasan Lidhatih.

87.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ يُحِبُّ أَحَدُكُمْ إِذَا أَتَى أَهْلَهُ أَنْ يَجِدَ عِنْدَهُمْ ثَلَاثَ خَلِفَاتٍ عِظَامًا سِمَانًا» قُلْنَا: نَعَمْ، يَا رَسُولَ اللَّهِ قَالَ: «فَثَلَاثُ آيَاتٍ يَقْرَأُ بِهِنَّ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: 'Abdaan (Abdullah ibn Uthmaan ibn Jablah) narrated to us, From Abu Hamzah (Muhammad ibn Maimoon as-Sakri), From (Sulemaan ibn Mahraan) Al-A'mash, From Abu Saalih (Zakwaan), From Abu Hurayrah [radiallah anhu] (he) said:

The Messenger of Allah [peace be upon him] said: "Would any one of you like, when he returns to his family, to find there three large, fat, she-camels?" We said: "Yes O Messenger of Allah!" Upon this he said: "Three verses that one of you recites (in his prayer) are equal to that"

Takhreej: ((Saheeh))

Imam Muslim has narrated it from the chain of Sulemaan al-A'mash [197/2 H. 250/802]

Benefits:

Since the recitation behind the Imam is proven from Sahih and Hasan ahadeeth, therefore in this hadith Imam Bukhari [rahimahullah] described its virtues to the one praying behind the Imam. In one saheeh hadeeth it says that; one letter of Quran equals

to ten rewards [Sunan at-Tirmidhi H. 2910, he authenticated it]

There are one hundred and forty words in Surah Al-Faatihah [Uloom al-Quraan: Pg 112]. Like this the one who recites behind the Imam, gets the equivalent of 1400 rewards. Walhamdulillah.

-2

بَابُ هَلْ يُقْرَأُ بِأَكْثَرَ مِنْ فَاتِحَةِ الْكِتَابِ خَلْفَ الْإِمَامِ

Should anything be recited behind the Imam, ?besides Surah Faatihah

88.

حَدَّثنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَبِي أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَجُلًا، صَلَّى خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَرَأَ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى فَلَمَّا فَرَغَ قَالَ: «أَيُّكُمُ الْقَارِئُ بِسَبِّحْ؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، فَقَالَ: «قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Sulemaan ibn Harb narrated to us, (he) said: Shu'bah (ibn Al-Hajjaj) narrated to us, From Qatadah (ibn Da'amah), From Zurarah ibn Awfa, From Imraan ibn Hussain [radiallah anhu] that:

Verily a man prayed behind the Messenger of Allah [peace be upon him], (so), he recited {{Sabbih Isma Rabbik Al-A'laa}} (the surah of Quran, loudly), when he [peace be upon him] finished (his prayer), he said: "Which one of you recited {{Sabbih isma rabbik al-a'laa}}?" so a man from the people said: "I did", thus he [peace be upon him] said: "I felt that some one of you was disputing with me in it (or he was taking out from my tongue what I was reciting), said the Holy Prophet (may peace be upon him).

Takhreej: ((Saheeh))

See: H. 82.

Benefits:

Khaalid al-Khadaa has also narrated this narration from Zurarah ibn Awfa [Musnad Ahmed: 433/4 H. 20130]. It has been narrated in one narration that: "He forbade from reciting behind the Imam" [Sunan ad-Daraqutni: 327/1 H. 1227]. The chain of this narration is Da'eef. Hajjaj ibn Artaat is Da'eef, Mudallis, and he is narrating with "AN". The narrator Salamah ibn Al-Fadal Al-Abrash is a disputed narrator. According to my tahqeeq (Shaikh Zubair), he is Hasan ul-Hadith when he narrates from Ibn Ishaaq, and he is Da'eef if he narrates from other than him. [Tuhfat Al-Aqwia fi Tahqeeq Kitaab ad-Du'afa by Al-Bukhari: 151]. So, in this narration, there are two defects. Despite this, some people have mentioned it among their evidences, and have declared Hajjah ibn Artaat to be Hasan ul-Hadith, by uplifting their eyes from the 'Tadlees of Hajjaj which he does from Du'afa and Matrokeen'. Inna Lilla wa inna ilaihi raji'oon.

Some people have narrated the narration attributed to Umar [radiallah anhu] in Irwa al-Ghaleel [38/2, 267], with reference to Kitaab al-Qiraat by Baihaqi that: "فقرأ معه رجل **من الناس في نفسه**" This narration is narrated in Kitaab al-Qiraat [Pg 136 H. 314] without any chain from some people, "From Abdil Mun'im ibn Bushayr, From Abdir Rahmaan ibn Zayd ibn Aslam, From his Father, From his Grandfather, From Umar ibn Al-Khattab [radiallah anhu]" This narration is Mawdoo' (Fabricated). Abdil Mun'im ibn Bushayr is a Kadhaab (Liar). [See: Lisaan al-Mizaan: 74, 75/4], Abdur Rahmaan ibn Zayd ibn Aslam is severely weak. [Under H. 25, H. 51]

Shaikh Albaani [rahimahullah] despite being unaware of this chain wrote that: "I don't think that it is Saheeh" [Irwa al-Ghaleel: 39/2 H. 332], and afterwards, he forgot his saying and narrated this narration without any criticizm. [Same: Pg 268 H. 499]

89.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، قَالَ: رَأَيْتُ عِمْرَانَ بْنَ حُصَيْنٍ يَلْبَسُ الْخَزَّ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (ibn Masarhad) narrated to us, (he) said: Abu Awanah (Al-Wadaah ibn Abdullah Al-Yashkari) narrated to us, From Qatadah (ibn Da'amah), From Zurarah (ibn Awfa), he said:

I have seen Imraan ibn Hussain wearing the cloth of silk.

Takhreej: ((Saheeh))

In Tabaqaat ibn Sa'd (290/4), this narration is narrated as Mursal from Qatadah. It also has a Saheeh Shaahid in Musnad Ahmed (438/4 H. 20176), and Tabaqaat ibn Sa'd. There is a second shaahid in Tabaqaat ibn Sa'd, whose chain is Hasan.

90.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حماد حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِحْدَى صَلَاتَي الْعِشَاءِ " فَقَالَ: «أَيُّكُمْ قَرَأَ بِسَبِّحْ» ، فَقَالَ رَجُلٌ: أَنَا قَالَ: «قَدْ عَرَفْتُ أَنَّ رَجُلًا خَالَجَنِيهَا»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) Al-Bukhari narrated to us, (he) said: Moosa ibn Ismaa'eel (Al-Tabauzqi) narrated to us, (he) said: Hammad ibn Salamah narrated to

us, Qatadah (ibn Da'amah) narrated to us, From Zurarah (ibn Awfa), From Imraan ibn Hussain [radiallah anhu], he said:

The Prophet [peace be upon him] led the prayer of Zuhr and Asr, thus he said: "Which one of you recited {{Sabbih Isma Rabbok al-A'laa}}?" so a man said: "I did", thus He [peace be upon him] said: "I felt that some one of you was disputing with me in it (or he was taking out from my tongue what I was reciting), said the Holy Prophet (may peace be upon him)".

Takhreej: ((Saheeh))

This narration has passed in H. 82, and 88. Hammad in its chain is Ibn Salamah, his link was dropped from the original (Nuskha), whereas in Musnad Al-Jaami (215/14 H. 10835) and Ma'ani al-Athaar by Al-Tahawi, this link is present.

91.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ أَوِ الْعَصْرَ، فَلَمَّا انْصَرَفَ وَقَضَى الصَّلَاةَ قَالَ: «أَيُّكُمْ قَرَأَ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى؟» قَالَ: فُلَانٌ قَالَ: قَدْ ظَنَنْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا "

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abu Nu'aim (Al-Fadal ibn Dukain Al-Koofi) narrated to us, (he) said: Abu Awanah (Al-Wadaah ibn Abdullah) narrated to us, From Qatadah (ibn Da'amah), From Zurarah ibn Awfa, From Imraan ibn Hussain [radiallah anhu] that:

Verily the Prophet [peace be upon him] led the prayer of Zuhr and Asr, thus when he said Salaam and finished his prayer, he said: "Which one of you recited {{Sabbih Isma Rabbik Al-A'laa}}?" (Someone) said: "So-and-so did it", He [peace be upon him] said: "I suspected that as if someone amongst you was disputing with me (in what I was reciting)."

Takhreej: ((Saheeh))

Imam Muslim [11, 12/2 H. 47/398] has narrated it from Abu Awanah. See: H. 82, 88, and 90.

There is a narration attributed to Uqbah ibn Aamir [radiallah anhu] in Sharh Ma'ni al-Athaar by Al-Tahawi [254/1] that: "**الصلوة والإمام على المنبر معصية**".

This narration is Da'eef. Abdullah ibn Lahi'ah in its chain is Da'eef due to his Ikhtilaat (deterioration), and he is also a Mudallis, and he narrated this narration with "AN". Hassan al-Basri, who was among the Tabi'een, was of the view to perform two rak'ahs during the Khutbah. [See: H. 158].

92.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فَجَاءَ رَجُلٌ فَقَرَأَ بِـ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، فَذَكَرَ نَحْوَهُ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abul Waleed (Hishaam ibn Abdul Malik At-Tayalsi) narrated to us, (he) said: Shu'bah (ibn Al-Hajjaj) narrated to us, From Qatadah (ibn Da'amah), From Zurarah ibn Awfa, From Imraan ibn Hussain [radiallah anhu] that:

Verily the Prophet [peace be upon him] led the prayer, thus a man came so he recited {{Sabbih Isma Rabbik al-A'laa}}, thus he narrated the similar hadith.

Takhreej: ((Saheeh))

See: H. 82, 88, 90, 91.

93.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمُ الظُّهْرَ فَقَرَأَ رَجُلٌ بِسَبِّحْ فَلَمَّا فَرَغَ قَالَ: «أَيُّكُمُ الْقَارِئُ؟» قَالَ رَجُلٌ: أَنَا قَالَ: «قَدْ ظَنَنْتُ أَنَّ أَحَدَكُمْ خَالَجَنِيهَا»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (ibn Masarhad) narrated to us, From Yahya (ibn Sa'eed al-Qattan), From Shu'bah (ibn Al-Hajjaj), From Qatadah (ibn Da'amah), From Zurarah ibn Awfa, From Imraan ibn Hussain [radiallah anhu] that: Verily the Prophet [peace be upon him] led them the prayer of Zuhr, so a man recited {{Sabbih Asma Rabbik Al-A'laa}}, when he [peace be upon him] finished his prayer, (he) said: "Which of you is the recitor?" A man said: "It was I", He said: "I suspected that as if someone amongst you was disputing with me (in what I was reciting)."
Takhreej: ((Saheeh)) See: H. 82, 88, 90, 91, 92.

94.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا خَلِيفَةُ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ صَلَاةَ الظُّهْرِ فَلَمَّا انْفَتَلَ أَقْبَلَ عَلَى الْقَوْمِ، فَقَالَ: «أَيُّكُمْ قَرَأَ بِسَبِّحِ اسْمَ رَبِّكَ [ص:28] الْأَعْلَى؟» ،

«فَقَالَ رَجُلٌ: أَنَا، فَقَالَ: «قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Khaleefa (ibn Khayaat) narrated to us, Yazeed ibn Zuree' narrated to us, (he) said: Sa'eed (ibn Abi Aroobah) narrated to us, From Qatadah (ibn Da'amah), From Zurarah ibn Awfa, From Imraan ibn Hussain [radiallah anhu] that:

Verily the Prophet [peace be upon him] led them the prayer of Zuhr, when he turned towards people after (finishing) the prayer, he said: "Who among you has recited {{Sabbih Isma Rabbik Al-A'laa}}?" A man said: "I did", He [peace be upon him] said: "I felt that some one of you was disputing with me in it".

Takhreej: ((Saheeh))

See: H. 82, 88, 90, 93.

95.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أُكَيْمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنْ صَلَاةٍ يُجْهَرُ فِيهَا بِالْقِرَاءَةِ، فَقَالَ: «هَلْ قَرَأَ مَعِيَ أَحَدٌ مِنْكُمْ آنِفًا؟» ، فَقَالَ رَجُلٌ: أَنَا، فَقَالَ: «إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ؟»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ismaa'eel (ibn Abi Aways) narrated to us, (he) said: Maalik (ibn Anas) narrated to us, From (Muhammad ibn Muslim ibn Ubaidullah ibn Abdullah) Ibn Shihaab (Az-Zuhri), From (Ammarah or Ammar) Ibn Ukaymah Al-Laythi, From Abu Hurayrah [radiallah anhu] that:

When the Apostle of Allah (peace be upon him) finished a prayer in which he had recited (the Qur'an) loudly, he asked: “Did any of you recite along with me just now?” A man replied: “Yes, Apostle of Allah”. He said: “I am wondering, what is the matter with me that I have been contended with reciting the Qur'an”.

Takhreej: ((Saheeh))

Abu Dawood (826), Tirmidhi (312), and Nasaa’ee (140, 141 /2 H. 920) have narrated it from the chain of Imam Maalik, and it is present in Muwatta Imam Maalik (86, 87/1 H. 190 bi Tahqeeq Shaikh Zubair).

Tirmidhi said: “It is Hasan”, and Ibn Hibban has authenticated it [Mawarid al-Zamaan: H. 454] see: H. 96, 98, 262.

There is a saying of Imam Zuhri at the of this narration that:

“فانتهى الناس عن القراءة مع الرسول الله فيما جهر فيه رسول الله بالقراءة حين **سمعوا ذلك من رسول الله**”

Imam Bukhari has rejected (this saying) by declaring it to be Mudraj. See: The coming Hadith (96), and Taareekh al-Sagheer (Pg 89, 90), and Tozeeh al-Kalaam (368, 369/2). Imam Bukhari, Abu Dawood, Ya’qoob ibn Sufyaan, Az-Zahli, and Khattabi etc are agreed upon this. See: Al-Talkhees al-Habeer (231/1 H. 343).

Note: It is narrated in Sunan Abu Dawood (827), “معمر عن الزهري، قال ابو هريره، **فانتهى الناس**”. Apart from the discussion of the tadlees of Zuhri, Zuhri has never seen Abu Hurayrah. [Tuhfat al-Ashraf by Al-Mizzi: 366/10 Before H. 4601] Therefore this narration is Munqati’ (disconnnected chain), and Munqati’ narration is also Da’eef. The summary of the tahqeeq of Imam Tirmidhi is that it is not correct to present this (Munqati’) narration against the issue of recitation behind the Imam, because Abu Hurayrah was of the view to recite behind the Imam. [Sunan at-Tirmidhi: H. 312]

96.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، سَمِعْتُ ابْنَ أُكَيْمَةَ اللَّيْثِيَّ، يُحَدِّثُ سَعِيدَ بْنَ الْمُسَيِّبِ، يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ: صَلَّى

لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً جَهَرَ فِيهَا بِالْقِرَاءَةِ، وَلَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ: صَلَاةَ الْفَجْرِ، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «هَلْ قَرَأَ مَعِيَ أَحَدٌ مِنْكُمْ؟» قُلْنَا: نَعَمْ قَالَ: «أَلَا إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ؟» قَالَ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ فِيمَا جَهَرَ فِيهِ الْإِمَامُ وَقَرَؤُوا فِي أَنْفُسِهِمْ سِرًّا فِيمَا لَا يَجْهَرُ فِيهِ الْإِمَامُ. قَالَ الْبُخَارِيُّ: وَقَوْلُهُ فَانْتَهَى النَّاسُ مِنْ كَلَامِ الزُّهْرِيِّ، وَقَدْ بَيَّنَهُ لِي الْحَسَنُ بْنُ صَبَاحٍ قَالَ: حَدَّثَنَا مُبَشِّرٌ، عَنِ الْأَوْزَاعِيِّ قَالَ الزُّهْرِيُّ: فَاتَّعَظَ الْمُسْلِمُونَ بِذَلِكَ فَلَمْ يَكُونُوا يَقْرَؤُونَ فِيمَا جُهِرَ.

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Muhammad (Al-Musnadi) narrated to us, (he) said: Layth (ibn Sa'd) narrated to us, (he) said: Yunus (ibn Yazeed al-Ayli) narrated to us, From (Muhammad ibn Muslim ibn Ubaidullah ibn Abdullah) Ibn Shihaab (Az-Zuhri), (he said) I heard Ibn Ukaymah Al-Laythi, he was narrating to Sa'eed ibn al-Musayyab, (Ibn Ukaymah) was saying that:

I heard Abu Hurayrah [radiallah anhu] saying that: The messenger of Allah [peace be upon him] led us the prayer in which the recitation is done out loud. I do not remember except that he said: Prayer of the Morning. Thus, when the messenger of Allah [peace be upon him] finished (his prayer), he turned towards the people, thus he said: "Has any one of you recited along with me?" We said: "Yes!" He [peace be upon him] said: "I am wondering what is the matter with me that I have been contended with reciting the Qur'an". He [The narrator] said: Thus the people ceased reciting (the Qur'an, besides Al-Faatihah) along with him at the prayers in which the Imam recited aloud. Thus the people started reciting (the quran, besides Al-Faatihah) silently to their selves, in the prayer in which Imam does not recite out loud. (Imam) Bukhari said: And the saying of the narrator that, "they ceased reciting" is the saying of Zuhri. Hassan ibn Sabaah has told me this, he said: Mubashar (ibn Ismaa'eel al-Halbi) narrated to us, From Al-Awzaa'ee that Az-Zuhri said: "Thus Muslims took advice from this then they did not use to recite (the quran, besides Al-Faatihah) in the loud prayers".

Takhreej: ((Saheeh))

See: H. 95.

97.

وَقَالَ مَالِكٌ: قَالَ رَبِيعَةُ لِلزُّهْرِيِّ: إِذَا حَدَّثْتَ فَبَيِّنْ كَلَامَكَ مِنْ كَلَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Translation: And (Imam) Maalik (ibn Anas) said: Rabi'ah (ibn Abdur Rahmaan) said to (Muhammad ibn Muslim) Az-Zuhri that: "When you narrate a hadeeth, show clearly [in these narrations] which are your own words and which are those of the Prophet (may Allah bless him and grant him peace)".
Takhreej: ((Saheeh)) The chain of this narration upto Imam Malik is unknown, wallahu a'lam. But the same saying has also been narrated by Imam Bukhari from the chain of Ibn Bukayr, From Al-Layth, from Rabi'ah. [Jaami' Bayaan al-Ilm: Vol 2 Pg 144, 145] Chain: Saheeh. See: [Al-Taareekh Al-Kabeer [286, 287/3]

98.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أُكَيْمَةَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً جَهَرَ فِيهَا فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «مَنْ قَرَأَ مَعِي؟ [ص:29]» قَالَ رَجُلٌ: أَنَا قَالَ: «إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ؟»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abul Waleed (Hishaam ibn Abdul Malik At-Tayalsi) narrated to us, (he) said: Layth (ibn

Sa'd) narrated to us, From (Muhammad ibn Muslim ibn Ubaidullah) Az-Zuhri, From Ibn Ukaymah, From Abu Hurayrah [radiallah anhu], (he) said:

The Prophet [peace be upon him] led the prayer in which he recited our loud, when he [peace be upon him] finished his prayer, (so) he said: "Who has recite along with me?" A Man said: "I did", He [peace be upon him] said: "I say why I have been contended with reciting the Qur'an?"

Takhreej: ((Saheeh))

See: H. 95, 96.

The same narration of Layth ibn Sa'd is narrated in Saheeh Ibn Hibban [Al-Ihsaan: 159/3 H. 1840] with an authentic chain that He [peace be upon him] said: "Has any one of you recited along with me just now?" They said: "Yes O messenger of Allah!" [Same Reference]

This means that the recitors were many, which include that Rajul (Man) also, who is mentioned in the hadith of Maalik etc. See: Tozeeh al-Kalaam: Vol 2 Pg 367, 368. Therefore the saying that, the recitor was only one person is wrong.

99.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ، سَمِعَ عِيسَى بْنَ يُونُسَ، عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، قَالَ أَبُو عُثْمَانَ النَّهْدِيُّ: قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " اخْرُجْ فَنَادِ فِي الْمَدِينَةِ: أَنْ لَا صَلَاةَ إِلَّا بِقُرْآنٍ وَلَوْ بِفَاتِحَةِ الْكِتَابِ فَمَا زَادَ "

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ishaaq (ibn Rahwayh) narrated to us, he heard Eesaa ibn Yunus narrating from Ja'far ibn Maimoon, (he) said: Abu Uthmaan An-nahdi (Abdur Rahmaan ibn Mal) said: I heard Abu Hurayrah [radiallah anhu] saying that:

The Messenger of Allah [peace be upon him] said: "Go out and announce in Al-Madeenah that there is no prayer without the Quraan, even if it is (only) Surah

Faatihah, thus who does more."
Takhreej: ((Da'eef)) This narration has passed in the beginning of the book. See: H. 7.

100/1

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ، وَمُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَبِي أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ رَجُلٌ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظُّهْرِ وَالْعَصْرِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «أَيُّكُمْ قَرَأَ خَلْفِي؟» قَالَ رَجُلٌ: أَنَا قَالَ: «قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abul Nu'maan (Muhammad ibn Fadal: Arim), and Musaddad narrated to us, (they) said: Abu Awanah (Al-Wadaah ibn Abdullah) narrated to us, From Qatadah (ibn Da'amah), From Zurarah Ibn Awfa, From Imraan ibn Hussain [radiallah anhu], (he) said: A man recited behind the Prophet [peace be upon him] in Zuhr and Asr (prayers), When he [peace be upon him] finished his prayer, he asked: "Who has recited behind me?" That man said: "I did", He [peace be upon him] said: "I knew that someone is stealing it from me".
Takhreej: ((Saheeh))

100/2

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُوَيْدٍ، عَنْ عَيَّاشٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ يَحْيَى، عَنْ أَبِي السَّائِبِ، رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، صَلَّى رَجُلٌ والنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ إِلَيْهِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» ثَلَاثًا، فَقَامَ الرَّجُلُ فَلَمَّا قَضَى صَلَاتَهُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ارْجِعْ فَصَلِّ ثَلَاثًا» فَقَالَ: فَحَلَفَ لَهُ كَيْفَ اجْتَهَدْتَ فَقَالَ لَهُ: «ابْدَأْ فَكَبِّرْ وَتَحْمَدُ اللَّهَ وَتَقْرَأُ بِأُمِّ الْقُرْآنِ ثُمَّ تَرْكَعُ حَتَّى يَطْمَئِنَّ صُلْبُكَ ثُمَّ تَرْفَعُ [ص:30] رَأْسَكَ حَتَّى يَسْتَقِيمَ صُلْبُكَ، فَمَا انْتَقَصْتَ مِنْ هَذَا فَقَدْ نَقَصْتَ مِنْ صَلَاتِكَ» .

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Yahya Ibn (Abdullah ibn) Bukayr narrated to us, (he) said: Abdullah ibn Suwayd (Ibn Hiyaan al-Misri) narrated to us, From Ayyash (ibn Abbaas Al-Qatbaani Al-Misri), From Bukayr ibn Abdullah (ibn al-Ashaj), From Ali ibn Yahya (Ibn Khallad al- Zarqi), From Abu Saa'ib, a man from the companions of the Prophet [peace be upon him] that:

A man offered the prayer and the Prophet [peace be upon him] was looking at him, when he finished his prayer, the Prophet [peace be upon him] said: "Go back and pray again for you have not prayed" He [peace be upon him] said this three times, so that man got up. When he offered the prayer [the second time], The Prophet [peace be upon him] said: "Go back and pray again" He [peace be upon him] said this three times, so he said while swearing [by Allah]: "How should I do it?" He [peace be upon him] told him: Start [the prayer], say Takbeer, praise Allah, and recite Surah Faatihah, and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Thus, whatever you made Naaqis (defective) from this, your prayer will become Naaqis (Invalid).

Takhreej: ((Saheeh))

Abu Nu'aym Al-Asbahani has narrated this narration briefly in Ma'rifat as-Sahabah [2924/5 H. 6847] from the chain of "Yahya ibn Bukayr, (who said) Abdulla ibn Suawyd ibn Hayyan narrated to us, From Ayyash ibn Abbas, From Bukayr ibn Al-Ashaj, From Ali ibn Yahya From Abu Saa'ib" In our real Nuskha, Yahya ibn Katheer is mentioned, whose correction is done through the Nuskha of our Shaikh 'Ataaullah Haneef Bhojiani

[rahimahullah]. Similarly, in the real nuskha, “Bakr ibn Abdullah” is present who is corrected with “Bukayr ibn Abdullah (Al-Ashaj)” through Ma’rifat as-Sahabah, alhamdulillah. This narration is Saheeh with its shawaahid [supporting evidences]. See: H. 101, 103.

101.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنِ ابْنِ عَجْلَانَ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادِ بْنِ رَافِعٍ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَمِّهِ، وَكَانَ، بَدْرِيًّا قَالَ: كُنَّا جُلُوسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا وَقَالَ: «كَبِّرْ ثُمَّ اقْرَأْ ثُمَّ ارْكَعْ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ibraheem ibn Hamzah narrated to us, From Haatim ibn Ismaa’eel, From (Muhammad) Ibn ‘Ajlaan, From Ali ibn Yahya ibn Khallad ibn Raadi’, He said: My father (Yahya ibn Khallad) informed me, From his Uncle, who was from (the companions of) Badar, he said:

We were sitting with the prophet [peace be upon him], (he narrated) this hadeeth, and said: “Say the Takbeer, then recite, then bow”.

Takhreej: ((Saheeh))

Ibn ‘Ajlaan has affirmed his hearing. See: H. 111

102.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَخِي، عَنْ سليمَانَ، عَنِ ابْنِ عَجْلَانَ، وَحَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، قَالَ: حَدَّثَنَا ابْنُ

إِدْرِيسَ، عَنِ ابْنِ عَجْلَانَ، عِنْ عَلِيِّ بْنِ خَلَّادِ بْنِ السَّائِبِ الْأَنْصَارِيِّ، عَنْ أَبِيهِ، عَنْ عَمِّ أَبِيهِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بهذا وقال: «كَبِّرْ ثُمَّ اقْرَأْ ثُمَّ ارْكَعْ»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ismaa'eel (ibn Abdullah ibn Abdullah ibn Aways ibn Maalik, meaning: Ismaa'eel ibn Abi Aways) narrated to us, (he) said: My Brother (Abu Bakr Abdul Hameed ibn Abi Aways) narrated to us, From Sulemaan (ibn Bilaal), From (Muhammad) Ibn 'Ajlaan, and (Imam Bukhari said): Al-Hassan ibn ar-Rabee' narrated to us, (he) said: (Abdullah) ibn Idrees narrated to us, From (Muhammad) Ibn 'Ajlaan, From Ali Ibn al-Khallad ibn Al-Saa'ib Al-Ansaari, From his father (Yahya ibn Khallad ibn as-Saa'ib), From the father of his Uncle that: The Prophet [peace be upon him] narrated this hadeeth and said: "Say Takbeer, then recite, then bow".
Takhreej: ((Saheeh)) In the original (nuskha), "Sulmaan AN [from] Abi 'Ajlaan" is present, whereas the correct is, "Sulemaan AN [from] Ibn 'Ajlaan" as is present in Musnad al-Jaami (429/5). See: H. 101.

103.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلَانَ، عَنْ عَلِيِّ بْنِ يَحْيَى، مِنْ آلِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ أَبِيهِ، عَنْ عَمٍّ، لَهُ بَدْرِيٍّ أَنَّهُ حَدَّثَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَبِّرْ ثُمَّ اقْرَأْ ثُمَّ ارْكَعْ»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qutaybah (ibn Sa'eed) narrated to us, (he) said: Al-Layth (ibn Sa'd) narrated to us, From (Muhammad) Ibn 'Ajlaan, From Ali ibn Yahya, From his father (Yahya ibn Khallad), From his Badri [one who participated in the war of Badr] Uncle that:

He narrated him the hadeeth that the Prophet [peace be uppn him] said: “Say Takbeer, then recite, then bow”.

Takhreej: ((Saheeh))

See: H. 101.

Benefits:

The command to “recite” to everyone who prays, whether he is an Imam, or Muqtadi (Follower), or Munfarid (Individual). It should be kept in mind that there is no evidence to exclude the Muqtadi from this command.

104.

قَالَ الْبُخَارِيُّ رَوَى هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، رَضِيَ اللَّهُ عَنْهُ، أَمَرَنَا نَبِيُّنَا أَنْ نَقْرَأَ بِفَاتِحَةِ الْكِتَابِ وَمَا تَيَسَّرَ وَلَمْ يَذْكُرْ قَتَادَةُ سَمَاعًا مِنْ أَبِي نَضْرَةَ فِي هَذَا

Translation:

(Imam) Bukhari said: Hammam (ibn Yahya) narrated from Qatadah (ibn Da’amah), From Abu Nadrah (Mundhir Ibn Maalik), From Abu Sa’eed (Sa’d ibn Maalik Al-Khudri) [radiallah anhu] that:

The Prophet [peace be upon him] commanded us to recite Surah Faatihah, and whatever suffices.

Qatadah did not affirm his hearing from Abu Nadrah in this narration.

Takhreej: ((Da’eef))

This narration is Da’eef due to the tadlees of Qatadah as has passed in details under the comments of Hadith: 12. Apart from Imam Bukhari, the following Muhadditheen have also declare Qatadah to be a Mudallis.

(1) An-Nasaa'ee, (2) Al-Haakim, (3) Ad-Daraqutni and others. See my book: Al-Ta'sees fi Masa'la Al-Tadlees: Pg 16, 18.

Imam Shu'bah ibn Al-Hajjaj said: "I am sufficient for you, for the tadlees of three people: Al-A'mash, Abu Ishaaq, and Qatadah" [Masa'la al-Tasmiyah by Muhammad ibn Taahir al-Maqdasi: Pg 47, Chain: Saheeh]

105.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا [ص:31] يَحْيَى، عَنْ الْعَوَّامِ بْنِ حَمْزَةَ الْمَازِنِيُّ، قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ، قَالَ سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيُّ عَنِ الْقِرَاءَةِ، خَلْفَ الْإِمَامِ فَقَالَ: بِفَاتِحَةِ الْكِتَابِ "

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (ibn Masarhad) narrated to us, (he) said: Yahya ibn Sa'eed (Al-Qattaan) narrated to us, From Awwaam ibn Hamzah Al-Mazani, (he) said: Abu Nadrah (Mundhir ibn Maalik) narrated to us, (he) said:

I asked Abu Sa'eed al-Khudri [radiallah anhu] regarding the recitation behind the Imam, so he said: "Surah Faatihah should be recited".

Takhreej: ((Hasan))

This narration has passed before. See: H. 57.

106.

قَالَ الْبُخَارِيُّ: وَهَذَا أَوْصَلُ وَتَابَعَهُ يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ، كَانَ

يَقُولُ: «لَا يَرْكَعَنَّ أَحَدُكُمْ حَتَّى يَقْرَأَ بِفَاتِحَةِ الْكِتَابِ» قَالَ: وَكَانَتْ عَائِشَةُ تَقُولُ ذَلِكَ "
Translation: (Imam) Bukhari said: This narration is more connected (Authentic), its mutabi'ah (support) is (also) done by Yahya (ibn Abdullah) ibn Bukayr, he said: Al-Layth (ibn Sa'd) narrated to us, From Ja'far ibn Rabi'ah, From Abdir Rahmaan ibn Hurmuz, that Verily Abu Sa'eed al-Khudri [radiallah anhu] used to say that: "None of you should go to ruku (bow) without reciting Surah Faatihah". (Abdur Rahmaan ibn Hurmuz) said: "And Aisha [radiallah anha] also used to say the same".
Takhreej: ((Saheeh)) The chain of this narration is Saheeh. Yahya ibn Abdullah ibn Bukayr is the teacher of Imam Bukhari. Even though Imam Bukhari did not verify his hearing from him, but he is not a Mudallis, and the narrator who is not a Mudallis and his meeting with his teacher is proven, then both his "Qala" [he said] and "AN" [from] are Muttasil [connected]. Unless the issue of "Al Mazeed fi Muttasil al-Asaneed" is not there. See: This book Under H. 38. Another chain for this narration is coming ahead H. 133. From this we get to know that bowing without reciting Surah Faatihah is against the command of Abu Sa'eed al-Khudri [radiallah anhu] and Aisha [radiallah anha].

107.

وقَالَ عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرِيجٍ، عَنْ عَطَاءٍ، قَالَ: «إِذَا كَانَ الْإِمَامُ يَجْهَرُ فَلْيُبَادِرْ بِقِرَاءَةِ أُمِّ الْقُرْآنِ أَوْ لِيَقْرَأْ بَعْدَمَا يَسْكُتُ فَإِذَا قَرَأَ فَلْيُنْصِتْ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ»
Translation: And Abdur Razzaq (ibn Hammam) narrated from (Abdul Malik ibn Abdu Azeez) Ibn Jurayj, From 'Ataa (ibn Abi Ribaah), he said:

When the Imam is reciting out loud then Surah Faatihah should be recited quickly, or it should be recited when he pauses, thus when he recites out loud then we should remain silent as Allah Azzawajal has said.

Takhreej: ((Da’eef))

This narration is present in Musannaf Abdur Razzaq (133/2 H. 2788) with a small difference, and Imam Baihaqi (Kitaab al-Qiraat Pg 127 H. 304) has narrated it from the chain of Abdur Razzaq. [This narration is Da’eef due to the tadlees of Abdur Razzaq]

Benefits:

Imam Baihaqi has narrated it from Imam Bukhari. [Kitaab al-Qiraat Pg 127 H. 303] Even though Ibn Jurayj is Mudallis, but his narration from ‘Ataa are Saheeh even with “Qala Ataa” or “AN”. Ibn Jurayj himself said that: “When I say that ‘Ataa has said [Qala Ataa] that means I have heard it from him, even though I may not say “Sami’tu [I heard]. [Al-Taareekh Al-Kabeer by Ibn Abi Kaythama: Pg 152,157, Chain: Saheeh]

108.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ عَمٍّ لَهُ بَدْرِيٍّ، أَنَّهُ كَانَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَرَدْتَ أَنْ تُصَلِّيَ فَتَوَضَّأْ فَأَحْسِنِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اثْبُتْ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ؛ فَإِنَّكَ إِنْ أَتْمَمْتَ صَلَاتَكَ عَلَى هَذَا فَقَدْ أَتْمَمْتَ، وَمَنِ انْتَقَصَ مِنْ هَذَا فَإِنَّمَا يَنْقُصُ مِنْ صَلَاتِهِ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said:

Abu Nu’aym (Al-Fadal ibn Dukayn) narrated to us, (he) said: Dawood ibn Qays Al-Farra narrated to us, From Ali ibn Yahya ibn Khallad, (he) said: My Father (Yahya ibn Khallad) narrated to me, From his Badri Uncle [one who participated in the war of Badr], (Rafa’ah ibn Raafi’ Al-Ansaari radiallah anhu) that:

He was with the Prophet [peace be upon him], he [peace be upon him] said: “When you intend to prayer, perform ablution properly and then face the Qibla and say Takbir (Allahu-Akbar), and then recite, and then bow with calmness till you feel at ease then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease, then sit still [for a while], and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease, thus if you finished your prayer upon this (way), it will be completed, and whoever lacked any of this, then his prayer will remain invalid.

Takhreej: ((Saheeh))

Imam Nasaa’ee has narrated this narration Dawood ibn Qays al-Faraa. This narrarion is present in Sunan Abu Dawood (860), Sunan Tirmidhi (302 and said: Hasan), with a little difference in the chain. [See: H. 102]

Benefits:

In this hadeeth, the pillars of prayer are explained to the one praying, that whoever lacked any of these [pillars], his prayer is Naaqis. And the meaning of Naaqis is meant to be “invalid” here.

109.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ خَلَّادِ بْنِ رَافِعِ بْنِ مَالِكٍ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي أَبِي، عَنْ عَمٍّ لَهُ بَدْرِيٍّ قَالَ دَاوُدُ: وَبَلَغَنَا أَنَّهُ رِفَاعَةُ بْنُ رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، **[ص:32]** بِهَذَا، وَقَالَ: «كَبِّرْ، ثُمَّ اقْرَأْ، ثُمَّ ارْكَعْ» .

Translation:

Mahmood (ibn Ishsaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad (ibn Maqatil al-Marwazi) narrated to us, (he) said: Abdullah (ibn al-Mubarak) narrated to us, (he) said: Dawood Ibn Qays (Al-Faraa narrated to us, (he) said: Ali Ibn (Yahya ibn) Khallad ibn Raafi ibn Maalik al-Ansaari narrated to us, (he) said: My Father narrated to me, From his Badri Uncle [one who participated in the war of Al-Badr], Dawood (ibn Qays) said: We got to know that he was Rafa'ah ibn Raafi' [radiallah anhu], he said:

I was with the Messenger of Allah [peace be upon him], (then he) narrated this hadeeth, and he [peace be upon him] said: "Say Takbeer, then recite, then bow".

Takhreej: ((Saheeh))

Imam Nasaa'ee has narrated it from the chain of Abdullah ibn al-Mubarak. See: H. 108.

110.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا، وَقَالَ: «كَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Hajjaj ibn Minhaal narrated to us, (he) said: Hammam (ibn Yahya) narrated to us, From Ishaaq ibn Abdullah ibn Abi Talha, From Ali ibn Yahya ibn Khallad, From his father (Yahya ibn Khallad), From his Uncle, Rafa'ah ibn Raafi' [radiallah anhu], he said:

I was sitting with the Prophet [peace be upon him] (then) narrated (this hadeeth), and (he peace be upon him) said: "Say Takbeer, then recite what you know from the Quraan, then bow".

Takhreej: ((Saheeh))

Abu Dawood (858), and Ibn Maja (460) have narrated it from the chain of Hajjaj ibn Minhaal; and Haakim and Dhahabi [Al-Mustadrak: 241, 242 /1] both have declared it Saheeh on the conditions set by Bukhari and Muslim.

111.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى بْنِ خَلَّادٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ، وَكَانَ بَدْرِيًّا قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا، وَقَالَ: «كَبِّرْ، ثُمَّ اقْرَأْ، ثُمَّ ارْكَعْ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (ibn Masarhad) narrated to us, (he) said: Yahya (ibn Sa'eed al-Qattan) narrated to us, From Muhammad ibn 'Ajlaan, (he) said: Ali ibn Yahya ibn Khallad narrated to us, From his father (Yahya ibn Khallad), From his Uncle who is a Badri [one who participated in the war of Badr] that:

We were with the Prophet [peace be upon him], (then) narrated this hadith, He [peace be upon him] said: "Say Takbeer, then Recite, then bow".

Takhreej: ((Saheeh))

Ahmed ibn Hanbal [340/4] has narrated this narration from Yahya ibn Sa'eed al-Qattan. See: This book H. 101.

112.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: قَالَ: حَدَّثَنَا قتيبة قَالَ حَدَّثَنَا بَكْرٌ، عَنِ ابْنِ عَجْلَانَ، عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرَقِيِّ، عَنْ أَبِيهِ، عَنْ عَمِّهِ، وَكَانَ بَدْرِيًّا أَنَّهُ كَانَ

مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا، وَقَالَ: «كَبِّرْ، ثُمَّ اقْرَأْ، ثُمَّ ارْكَعْ»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qutaybah narrated to us, (he) said: Bakr ibn mudar narrrated to us From (Muhammad) ibn 'Ajlaan, From Ali ibn Yahya (ibn Khallad) Al-Zuraqi, From his Uncle, who is a Badri [one who participated in the war of Badr] [radiallah anhu]: He was with the Prophet [peace be upon him] (he) narrated this hadith, and He [peace be upon him] said: "Say Takbeer, then Recite, then bow".
Takhreej: ((Saheeh)) Nasaa'ee [193/2 H.1054] has narrated it from Qutaybah ibn Sa'eed.
Benefits: In the original (Nuskha) of Juz al-Qiraat, "Haddathana [narrated to us] Bukkayr, AN [from] Ibn 'Ajlaan" has been written, while the correct is, "Haddathana Qutaybah, Qala [said]: Haddathana Bakr, An [From] Ibn 'Ajlaan". See: Musnad al-Jaami: 429/5. The text has been corrected from Al-Musnad al-Jaami. Bakr ibn Mudar is reliable. [Taqreeb: 751]

113.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَكَبِّرْ، ثُمَّ اقْرَأْ، ثُمَّ ارْكَعْ»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said:

Musaddad (ibn Masarhad) narrated to us, (he) said: Yahya ibn Sa'eed (Al-Qattan) narrated to us, From Ubaydullah (ibn Umar al-Umri), He) said: Sa'eed (ibn Kaisaan) Al-Maqburi narrated to me, From his Father (Kaisaan, Abu Sa'eed al-Maqburi), From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him] that:

[He peace be upon him said:] "When the Iqamah for the prayer is established, say Takbeer, then recite, then bow".

Takhreej: ((Saheeh))

The chain of this narration is Saheeh, but it is the only one here with this Matan (text). This narration is present in Saheeh Bukhari [200, 201/1 H. 793] with the same chain. But there, the words "When Iqamah to the prayer" are mentioned.

In Saheeh Muslim, this narration is narrated through Yahya Ibn Sa'eed Al-Qattaan, similar to the one in Saheeh Bukhari.

It has been said in the narration of Sharh us-Sunnah by Al-Baghwi [10/3 H. 554], narrated from Rafa'ah ibn Raafi' Al-Zuraqi [radiallah anhu] that:

"When the Iqamah of the prayer is established, say takbeer, then recite Surah Faatihah, and whatever is easy [for you from the quraan], then bow".

Haafidh Al-Baghawi said: "This hadeeth is Hasan"

Benefits:

This narration is an excellent shaahid for the above hadeeth of Juzz al-Qiraat. We get to know from the narration mentioned above that, Even the Muqtadi [follower] should recite, and the narration of Baghawi is related to the silent prayers; meaning in silent prayers, reciting whatever is easy [from the quraan] besides Al-Faatihah is permissible and better.

114.

حَدَّثنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَالَ: « كَبِّرْ، وَاقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ

الْقُرْآنِ، ثُمَّ ارْكَعْ»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ishaaq (ibn Mansoor) narrated to us, (he) said: Abu Usamah (Hammad ibn Usamah) narrated to us, (he) said: Ubaydullah ibn Umar (Al-Umri) narrated to us, From Sa’eed (ibn Abi Sa’eed al-Maqburi), From Abu Hurayrah [radiallah anhu], [he narrates] From the Prophet [peace be upon him] [who] said: “Say Takbeer, Recite whatever is easy from the Quraan, then bow”.
Takhreej: ((Saheeh)) This narration is narrated in Saheeh Bukhari [169/8 H. 6667] with the chain of Ishaaq ibn Mansoor, and Tirmidhi has also narrated it briefly from Ishaaq ibn Mansoor [2692] and he said: “This hadeeth is Hasan”. Imam Muslim [11/2 H. 397/46] has narrated this narration from the chain of Abu Usamah.

115.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ishaaq (ibn Mansoor) narrated to us, (he) said: Abdullah ibn Numayr narrated to us, (he) said: Ubaydullah (ibn Umar) narrated to us, From Sa’eed ibn Abi Sa’eed al-Maqburi, From Abu Hurayrah [radiallah anhu], he narrates from the Prophet [peace be upon him] [who] said: “Say Takbeer, then recite whatever is easy [for you] from the Quraan, then bow”.

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [69/8 H. 2651] with the chain of Ishaaq ibn Mansoor. In this hadeeth, the Messenger of Allah [peace be upon him] commanded after the second Sajdah [prostration] that:

"then raise [your head] and sit with calmness till you feel at ease"

This narration is rigorously authentic. All its narrators are reliable. If some narrators have not narrated this command of sitting then it is not the proof of this narration being mistaken. (Imam) Ishaaq ibn Rahwayh has done the Mutabi'ah (support) of Ishaaq ibn Mansoor. See: Al-Sunan al-Kubra by Al-Baihaqi [126/2, and Musnad Ishaaq ibn Rahwayh]. To say that this narration is talking about the tashahhud not the second sajdah, is called alteration with its meaning, and is Invalid.

116.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَّامٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْجُرَيْرِيِّ، عَنْ قَيْسِ بْنِ عَبَايَةَ الْحَنَفِيِّ، عَنِ ابْنِ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ لِي أَبِي: «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ» وَكَانُوا يَقْرَءُونَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ "

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad ibn Salaam narrated to us, (he) said: Yazeed ibn Haroon narrated to us, From (Sa'eed ibn Ayyaas) Al-Jurayri, From Qays ibn 'Abayah Al-Hanafi, From Ibn Abdullah ibn Mughaffal, (he) said: My Father [Abdullah ibn Mughaffal, radiallah anhu] said:

"I prayed behind the Messenger of Allah [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum], they [all] used to recite Surah Faatihah"

Takhreej: ((Saheeh))

This narration is present in Sunan at-Tirmidhi [244] and Sunan Ibn Maja [815] with the

chain of Sa'eed ibn Ayyas al-Jurayri. Jurayri has narrated this narration before his Ikhtilaat (deterioration), and Uthmaan ibn Ghiyaas has done his Mutabi'ah (support). See: Sunan an-Nasaa'ee (135/2 H. 909) The name of Ibn Abdullah ibn Mughaffal is Yazeed, as affirmed in Musnad Ahmed [85/4 H. 16909] and Tirmidhi said: "This hadeeth is Hasan".

The tawtheeq of Yazeed ibn Abdullah ibn Mughaffal is done by Imam Tirmidhi by saying it "Hasan", but Nawawi has rejected it. See: Khulasa al-Ahkaam [369/1 H. 1139] This narration has many Shawaahid [supporting evidences]. This narration is Hasan. Zayla'ee Hanafi has also declared it Hasan [Nasb ur Rayaa: 333/1], and it is Saheeh with the text of Juzz al-Qiraat, because it has Saheeh shawaahid.

117.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عمر، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا» يَفْتَتِحُونَ الصَّلَاةَ: بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ "

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Hafs ibn Umar narrated to us, (he) said: Shu'bah (ibn al-Hajjaj) narrated to us, From Qatadah (ibn Da'amah), From Anas (bin Maalik) [radiallah anhu] that:

I have prayed behind the Messenger of Allah [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum], they (all) used to start the prayer with Surah Faatihah.

Takhreej: ((Saheeh))

Imam Muslim has also narrated it from Shu'bah. See the coming hadeeth: H. 118.

Benefits:

In the real Nuskha of Juzz al-Qiraat, "Haddathana [narrated to us] Hafs ibn Ghiyaath" is present, which is a Mistake. It has been corrected from Al-Jaami al-Musnad [388/1 H. 395].

118.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَكَانُوا يَفْتَتِحُونَ الصَّلَاةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: ‘Amr ibn Marzooq narrated to us, (he) said: Shu’bah (ibn al-Hajjaj) narrated to us, From Qatadah (ibn Da’amah), From Anas [radiallah anhu], he said:

I have prayed behind the Messenger of Allah [peace be upon him], Abu Bakr (As-Sddique), Umar (Al-Farooq), and Uthmaan (ibn ‘Affan, Dhul Noorayn) [radiallah anhum], they (all) used to start the prayer with Surah Faatihah.

Takhreej: ((Saheeh))

Muslim has narrated it from Shu’bah [12/2 H. 399/50]. See: H. 117.

Benefits:

There are (only) two possible meanings of this hadeeth.

1. The Messenger of Allah [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum] used to start their prayers with Surah Faatihah during their period of caliphate; therefore, this indicates that recitation of al-Faatihah is agreed upon.

2. The Messenger of Allah [peace be upon him] used to pray Surah Faatihah as an Imam; and Abu Bakr, Umar, and Uthmaan used to recite Surah Faatihah as Muqatadi [follower] of the Prophet [peace be upon him]. This supports the issue of Faatihah behind the Imam.

119.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: كَتَبَ إِلَيَّ قَتَادَةُ قَالَ: حَدَّثَنِي أَنَسٌ يَعْنِي ابْنَ مَالِكٍ، قَالَ: «صَلَّيْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَكَانُوا يَفْتَتِحُونَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad ibn Yusuf (Al-Bukhari al-Baikandi) narrated to us, (he) said: (Abdur Rahmaan ibn 'Amr) Al-Awzaa'ee narrated to us, (he) said: Qatadah (ibn Da'amah) wrote to me [in a letter], (he) said: Anas ibn Maalik [radiallah anhu] narrated to us, (he) said: I have prayed behind the Messenger of Allah [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum], they (all) used to start the prayer with Surah Faatihah.
Takhreej: ((Saheeh)) This narration is present in Saheeh Muslim (12/2 H. 399/52) with the chain of Awzaa'ee. Also See: H. 117, 118.

120.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ [ص:34] مِهْرَانَ، قَالَ: حَدَّثَنَا الْوَلِيدُ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، مِثْلَهُ وَعَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَنَسًا مِثْلَهُ
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad bin Mihraan narrated to us, (he) said: Al-Waleed (bin Muslim) narrated to

us, (he) said: (Abdur Rahmaan ibn ‘Amr) Al-Awzaa’ee narrated to us the same, and it is narrated from Awzaa’ee From Ishaaq ibn Abdullah (Ibn Abi Talha), Verily he informed us the similar hadeeth (as passed before) after hearing it from Anas [radiallah anhu].

Takhreej: ((Saheeh))

Imam Muslim (12/2 H. 399/52) has narrated this narration from Muhammad bin Mihraan from both the chains. Also See: H. 117, 119.

121.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا، حَدَّثَهُمْ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ، وَعُمَرَ وَعُثْمَانَ كَانُوا يَفْتَتِحُونَ الصَّلَاةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abu ‘Aasim (Al-Dahhaak ibn Makhlad Al-Nabeel) narrated to us, From Sa’eed ibn Abi Aroobah, From Qatadah (ibn Da’amah), Verily Anas [radiallah anhu] narrated to him that:

Verily the prophet [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum] used to start the prayer with Surah Faatihah.

Takhreej: ((Saheeh))

This narration is present in Musnad Ahmed (101, 205, 255/3) with the sanad of Sa’eed ibn Abi Aroobah.

122.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، وَثَابِتٍ، عَنْ أَنَسٍ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا» يَسْتَفْتِحُونَ الْقُرْآنَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ "
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Moosa (ibn Ismaa'eel Al-Taboozqi) narrated to us, (he) said: Hammad (ibn Salamah) narrated to us, From Qatadah (ibn Da'amah), and Thaabit (ibn Aslam Al-Banani), From Anas [radiallah anhu]: Verily the Messenger of Allah [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum] used to start the recitation with Surah Faatihah.
Takhreej: ((Saheeh)) Imam Ahmed ibn Hanbal [168, 203, 286/3] has narrated this narration from the chain of Hammad ibn Salamah. Also See: H. 117, 121.

123.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ: قَال: حَدَّثَنَا حَمَّادٌ، وَعَنِ الْحَجَّاجِ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ مِثْلَهُ
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Hajjaj (bin Minhaal) narrated to us, (he) said: Hammad (ibn Salamah) narrated to us, and it is narrated from Al-Hajjaj (ibn Minhaal), (he) said: Hammam (ibn Yahya) narrated to us, From Qatadah (ibn Da'amah), From Anas [radiallah anhu], [he narrated] the similar hadeeth [as before].
Takhreej: ((Saheeh))

In the real Nuskha, the word of “Haddathana [narrated to us]” has been dropped, whose correction was done by the Nuskha of our Shaikh ‘Ataaullah Haneef [rahimahullah], and Al-Musnad Al-Jaami [289/1].

124.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرَ وَعُثْمَانَ يَسْتَفْتِحُونَ الْقِرَاءَةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qutaybah (ibn Sa’eed) narrated to us, (he) said: Abu ‘Awaanah (Al-Wadaah ibn Abdullah Al-Yashkri) narrated to us, From Qatadah (ibn Da’amah), From Anas [radiallah anhu] that:

The Prophet [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum] used to start the recitation with Surah Faatihah.

Takhreej: ((Saheeh))

Tirmidhi [246], and Nasaa’ee [133/2 H. 903] have narrated it from Qutaybah ibn Sa’eed, and Timidhi said: It’s “Hasan Saheeh”. Also see: 117, 123.

125.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ وَعُمَرَ «كَانُوا يَفْتَتِحُونَ الْقِرَاءَةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muslim (ibn Ibraaheem) narrated to us, (he) said: Hishaam (ibn Abi Abdillah al-Dastawaa'ee) narrated to us, (he) said: Qatadah (ibn Da'amah) narrated to us, From Anas [radiallah anhu], that:

The Prophet [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum], used to start their recitation with Surah Faatihah.

Takhreej: ((Saheeh))

Abu Dawood [782] and Daarimi [1243] have narrated it from Muslim ibn Ibraaheem. Also See: H. 118, 124.

Benefits:

Anas ibn Maalik [radiallah anhu] was of the view to recite behind the Imam. See: Kitaab al-Qiraat by Al-Baihaqi: Pg 101 H. 231, and Sunan al-Kubra: 170/2; Chain: Hasan, Al-Kawakib al-Duriyyah: Pg 73

126.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَلِيٌّ، قَالَ: [ص:35] حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا مِثْلَهُ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ali (ibn Abdulah al-Madeeni) narrated to us, (he) said: Sufyaan (ibn Uyainah) narrated to us, (he) said: Humayd at-Taaweel narrated to us, From Anas [radiallah anhu], he said:

I prayed along with the Prophet [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum], and he narrated the similar hadeeth.

Takhreej: ((Saheeh))

See: H. 117, 125.

127.

حَدَّثنَا مَحْمُودٌ قَالَ: حَدَّثنَا الْبُخَارِيُّ قَالَ: حَدَّثنَا عَلِيٌّ قَالَ حَدَّثنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا مِثْلَهُ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ali (ibn Abdullah al-Madeeni) narrated to us, (he) said: Sufyaan (ibn Uyainah) narrated to us, (he) said: Ayyub (ibn Abi Tamimah As-Sakhtiyani) narrated to us, From Qatadah (ibn Da'amah), From Anas [radiallah anhu]:

I prayed with the Prophet [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum], and (the narrator) narrated the similar (hadeeth).

Takhreej: ((Saheeh))

Ibn Maja [813], Nasaa'ee [133/2 H. 904], and Humaydi [1209, bi tahqiq shaikh Zubair] have narrated it from the chain of Sufyaan Ibn Uyainah. See: H. 117, 126.

Benefits:

A narration is narrated from Anas [radiallah anhu] that: "Verily the Prophet [peace be upon him said: 'When the Imam is reciting, keep silent'" [Kitaab al-Qiraat by Al-Baihaqi: Pg 135 H. 313]. This narration is Da'eef [weak] due to many reasons.

1. Hassan ibn Ali ibn Shabeeb Al-Mu'ammari is a disputed narrator. Fadlak ar-Raazi and Ja'far ibn al-Junaid have declared him a Liar [Kadhaab]. 'Abdaan has said that this criticizm is based on jealousy [but the reason for jealousy is not known]. Moosa ibn Haroon has criticized him. Daraqutni said he is truthful. It is not proven from

Abdullah ibn Ahmed that he said: "La Yata'ammadu al-Kazib". The narrator of this saying, Ibn Uqdah ar-Raafidi is unreliable. As passed [under H. 38]. Al-Mu'ammari had retreated from his above mentioned narrartion. See: Lisaan al-Mizaan [224/2]. After the withdrawal of Al-Mu'ammari himself, there remains no doubt of this narration being Mardood.

2. Zuhri is Mudallis, and is narrating with "AN".

3. This hadeeth "When he recites, keep silent" is Mansookh [Abrogated]. See: Under H. 263.

128.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ بْنُ حُسَيْنٍ، عَنْ مَالِكِ بْنِ دِينَارٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: " صَلَّيْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ، فَكَانُوا يَفْتَتِحُونَ الصَّلَاةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ، وَيَقْرَؤُونَ: مَالِكِ يَوْمِ الدِّينِ " قَالَ الْبُخَارِيُّ: وَقَوْلُهُمْ يَفْتَتِحُونَ الْقِرَاءَةَ بِالْحَمْدِ أَبْيَنُ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Al-Hassan ibn ar-Rabee' narrated to us, (he) said: Abu Ishaaq (Haazim) ibn Hussain (Al-Basri) narrated to us, From Maalik ibn Deenar, from Anas ibn Maalik [radiallah anhu], (he) said:

I have prayed behind the Prophet [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum], they (all) used to start the prayer with {{Alhamdulillahi Raabil 'Alameen}} (Surah Faatihah), and used to recite {{Maaliki Yaumiddeen}} (after that). Bukhari said: And their saying that "they used to start the recitation with Surah Faatihah" is evident (clear and Obvious).

Takhreej: ((Saheeh))

See: H. 117-127.

129.

قَالَ الْبُخَارِيُّ: وَيُرْوَى عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُهُ
Translation: (Imam) Bukhari said: And the same is narrated from Abu Hurayrah [radiallah anhu], which he narrated from the Prophet [peace be upon him].
Takhreej: ((Saheeh)) This narration is present in Sunan ibn Maja (814) with a Weak chain. But with the previous shawaahid, this narration is Saheeh. See: H. 117, 128.

130.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: أَنْبَأَنَا عَفَّانُ، قَالَ: حَدَّثَنَا وُهَيْبٌ، قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ قَيْسِ بْنِ عَبَايَةَ، قَالَ: حَدَّثَنِي ابْنُ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ: سَمِعْتُ أَبِي فَقَالَ: «صَلَّيْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ، فَكَانُوا» يَسْتَفْتِحُونَ الْقِرَاءَةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ "
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: ‘Affan (ibn Muslim) informed to us, (he) said: Wuhayb (ibn Khaalid) narrated to us, (he) said: (Sa’eed ibn Ayyaas) Al-Jurayri, From Qays ibn ‘Abaayah, (he) said: Ibn Abdullah ibn Mughaffal narrated to us, (he) said: I heard my father (Abdullah ibn Mughaffal)

[radiallah anhu], he said:

I prayed behind the Prophet [peace be upon him], Abu Bakr, Umar and Uthmaan, they (all) used to start the recitation with Surah Faatihah.

Takhreej: ((Saheeh))

This narration has passed before. See: H. 116.

Benefits:

Some people have narrated the saying of Abdullah ibn Mughaffal [radiallah anhu] from Musannaf ibn Abi Shaibah [478/2 H. 8378] regarding "thus listen to it and be silent" that it is "Fi as-Salaah (In the prayer)".

In this narration, the teacher of Wakee' ibn al-Jarrah, Abul Miqdaam (Hishaam ibn Ziyaad), is Matrook (Abandoned) [Taqreeb at-Tahdheeb: 7292]. Meaning this saying is Baatil (Void) and unproven. Abdullah ibn Mughaffal [radiallah anhu] did not say this thing.

The narration of Musannaf Abdur Razzaq, in which it says that the Messenger of Allah [peace be upon him], Abu Bakr, Umar, and Uthmaan [radiallah anhum] used to forbid from reciting behind the Imam, is severely weak. Its narrator Abdur Rahmaan ibn Zayd ibn Aslam is Weak. He narrated fabricated ahadeeth from his father. See: Under H. 25. The second narrator is Moosa ibn Uqbah, who was born after the death of the Messenger of Allah [peace be upon him, Abu Bakr, Umar, and Uthmaan [radiallah anhum]. Presenting such an extreme Munqati' narration among their evidences can only be the act of those, who make liyng permissible for them.

131.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، وَمُوسَى بْنُ [ص:36] إِسْمَاعِيلَ، وَمَعْقِلُ بْنُ مَالِكٍ، قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَا يُجْزِئُكَ إِلَّا أَنْ تُدْرِكَ الْإِمَامَ قَائِمًا»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (ibn Masarhad), Moosa ibn Ismaa'eel, and Ma'qal ibn Maalik narrated to us, (they) said: Abu Awaanah (Al-Wadaah ibn Abdullah al-Yashkari) narrated to us, From Muhammad ibn Ishaaq (ibn Yasaar), From (Abdur Rahmaan ibn Hurmuz) Al-A'raj, From Abu Hurayrah [radiallah anhu], (he) said:

Your rak'ah is not valid until you catch up with the Imam in the Qiyaam (standing position).

Takhreej: ((Hasan))

Muhammad ibn Ishaaq ibn Yasaar has affirmed his hearing in the coming narration. See: H. 132. To know the position of Muhammad Ishaaq (in hadeeth), See: Under Hadeeth: 9. For the catcher of ruku, See: H. 239.

132.

حَدَّثَنَا عُبَيْدُ بْنُ يَعِيشَ، قَالَ: حَدَّثَنَا يُونُسُ، قَالَ: حَدَّثَنَا ابْنُ إِسْحَاقٍ، قَالَ: قَالَ: أَخْبَرَنِي الْأَعْرَجُ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «لَا يُجْزِئُكَ إِلَّا أَنْ تُدْرِكَ الْإِمَامَ قَائِمًا قَبْلَ أَنْ يَرْكَعَ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ubayd ibn Ya'eesh narrated to us, (he) said: Yunus (ibn Bukayr) narrated to us, (he) said: (Muhammad ibn) Ishaaq (ibn Yasaar) narrated to us, (he) said: (Abdur Rahmaan ibn Hurmuz) Al-A'raj informed me, (he) said: I heard Abu Hurayrah [radiallah anhu] saying that:

Your rak'ah is not valid until you catch up with the Imam in the standing position before ruku'.

Takhreej: ((Hasan))

The chain of this narration is Hasan.

Benefits:

In the original (nuskha), (the name) Ishaaq is mentioned, whose correction is done through the Nuskha of Respectable Shaikh ‘Ataaullah Haneef [rahimahullah]. Some people have said that “Ishaaq is Da’eef [weak]”, whereas this criticizm is without proof, and without any reference, therefore it is baseless.

133.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، قَالَ: قَالَ أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: «لَا يَرْكَعْ أَحَدُكُمْ حَتَّى يَقْرَأَ بِأُمِّ الْقُرْآنِ» .

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Saalih (Kaatin al-Layth) narrated to us, (he) said: Al-Layth (ibn Sa’d) narrated to us, (he) said: Ja’far ibn Rabi’ah narrated to me, From Abdur Rahmaan ibn Hurmuz (Al-A’raj), (he) said: Abu Sa’eed (Al-Khudri) [radiallah anhu] said:

No one of you should bow (ruku), without reciting Surah Faatihah.

Takhreej: ((Saheeh))

Its chain is Saheeh. When the (expert) muhadditheen like Imam Bukhari and Hazaak narrate from Abdullah ibn Saalih Kaatib al-Layth, his narration is then Saheeh. See: Hadi us-saari Muqaddimah Fathul Bari: Pg 414, under the biography of Abdullah ibn Saalih.

“فمقتضى ذالك أن مايجيئ من رواية، عن أهل الحذق كيحيى بن معين والبخاري وأبي
زرعة وأبي حاتم فهو من صحيح حديثه وما يجيئ من رواية الشيوخ عنه فيتوقف فيه”

Therefore, the criticizm of any kind on Kaatib al-Layth in the above narration is rejected. Another chain of this narration has passed before. See: H. 106.

قَالَ الْبُخَارِيُّ: وَكَانَتْ عَائِشَةُ تَقُولُ ذَلِكَ، وَقَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ: إِنَّمَا أَجَازَ إِدْرَاكَ الرُّكُوعِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ لَمْ يَرَوُا الْقِرَاءَةَ خَلْفَ الْإِمَامِ مِنْهُمُ ابْنُ مَسْعُودٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَابْنُ عُمَرَ، فَأَمَّا مَنْ رَأَى الْقِرَاءَةَ فَإِنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ يَا فَارِسِيُّ وَقَالَ: لَا تَعْتَدَّ بِهَا حَتَّى تُدْرِكَ الْإِمَامَ قَائِمًا

Translation:

(Imam) Bukhari said that Aisha [radiallah anha] also used to say the same. And Ali ibn Abdullah (ibn Ja'far al-Madeeni) said: The companions of the prophet [peace be upon him] which were not of the view to recite behind the Imam, used to consider the rak'ah, catched up, in ruku to be valid. Those include (Abdullah) Ibn Mas'ood, Zayd ibn Thaabit, and Ibn Umar [radiallah anhum], but those who were of the view to recite (they did not consider the rak'ah catched up in ruku' to be valid); Verily Abu Hurayrah [radiallah anhu] said: "O Faarsi! Read it to your self." And said: "Don't count your rak'ah (to be valid) until you catch up with the Imam in the standing position."

Takhreej: ((Saheeh))

See: H. 106.

Benefits:

The abstenance of the recitation of Faatihah behind the Imam is not proven from these Sahaba (Companions) with a Saheeh (Authentic) chain. For the sayings of Abu Hurayrah [radiallah anhu], See: H. 11, 284.

Note: It is narrated from Abu Hurayrah [radiallah anhu] in Musannaf ibn Abi Shaibah [478/2 H. 8380] that: "(The Verse) {{And when the Quraan is recited, thus listen to it, and be silent}} is revealed regarding the prayer". Narrated by Abu Khaalid al-Ahmar, From Al-Hajuri, From Abu 'Ayyaadh".

But this chain is Da'eef. Abu Khaalid is Mudallis. See: (H. 267), and this narration is narrated by "AN", Ibraheem ibn Muslim al-Hajuri is Da'eef! It is said in At-Taqreeb that: "He is Laayin ul-Hadeeth (Weak)..." [252]

In Tafseer al-Qurtubi, it is written regarding this verse that: "It was revealed for the Mushrikeen (disbelievers)". Tafseer Ar-Raazi, Tafseer Majdi (Pg 373), Tafseer al-Baher Al-Muheet and Tafseer Fawaa'id al-Quraan also verify that this verse is meant for the disbelievers (not Muslims). [See: Tozeeh ul-Kalaam: Vol 2 Pg 218]. The Hakeem ul-Ummat of Deobandis, Ashraf Ali Thanvi, said that: "According to me, (the verse) {{When the Quran is recited, thus listen to it, and be silent}} is meant for Tableegh. The recitation of the prayer is not meant in this verse. This is what got acknowledged from its context, so if several men recite Quraan together in one place, there is nothing wrong" [Al-Kalaam ul-Hasan: Vol 2 Pg 212]

136.

وَقَالَ مُوسَى: حَدَّثَنَا هَمَّامٌ، عَنِ الْأَعْلَمِ وَهُوَ زِيَادٌ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، أَنَّهُ انْتَهَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِعٌ فَرَكَعَ قَبْلَ [ص:37] أَنْ يَصِلَ إِلَى الصَّفِّ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ»

Translation:

And Moosa (Ibn Ismaa'eel Abu Salamah) said: Hammam (ibn Yahya) narrated to us, From Ziyaad (ibn Hissaan al-Baahli) Al-A'lam, From Hassan (Al-Basri), From Abu Bakrah (Nafee') [radiallah anhu] that:

He came to the Prophet [peace be upon him] when he was bowing and he bowed before he reached the row. He mentioned that to the Prophet [peace be upon him] and he said: "May Allaah make you more keen, but do not do it again."

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [198, 199/1 H. 783] with the chain of Moosa ibn Ismaa'eel. Its one Da'eef chain is coming ahead. H. 195.

137.

قَالَ الْبُخَارِيُّ: فَلَيْسَ لِأَحَدٍ أَنْ يَعُودَ لِمَا نَهَى النَّبِيُّ صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ وَلَيْسَ فِي جَوَابِهِ أَنَّهُ اعْتَدَّ بِالرُّكُوعِ عَنِ الْقِيَامِ، وَالْقِيَامُ فَرْضٌ فِي الْكِتَابِ وَالسُّنَّةِ قَالَ اللَّهُ تَعَالَى {وَقُومُوا لِلَّهِ قَانِتِينَ} [البقرة: 238] وَقَالَ {إِذَا قُمْتُمْ إِلَى الصَّلَاةِ} [المائدة: 6]
Translation: (Imam) Bukhari said: It is not permissible for anyone to repeat something, from which the Prophet [peace be upon him] commanded to abstain. And it is not found in his reply that he [Abu Bakr radiallah anhu] counted the ruku' without the Qiyaam (standing position), and (whereas) Qiyaam is (proven to be) obligatory from Kitab-o-Sunnat (Quraan and Hadeeth). Allah The Most High said: {{ And stand before Allah with obedience}} [Al-Baqarah: 238], and said: {{ When you rise up to prayer}} [Maida: 6]
This is the saying of Imam Bukhari.

138.

«وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا
Translation: And the Prophet [peace be upon him] said: "Perform the prayer while standing, thus if you don't have the strength then perform it while sitting".
Takhreej: ((Saheeh)) This narration is present in Saheeh Bukhari [60/2 H. 1117] with the chain.

139.

وَقَالَ إِبْرَاهِيمُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ مُعَارِضًا لِمَا رَوَى الْأَعْرَجُ، عَنْ أَبِي هُرَيْرَةَ، وَلَيْسَ هَذَا مِمَّنْ يُعْتَدُّ عَلَى حِفْظِهِ إِذَا خَالَفَ مَنْ لَيْسَ بِدُونِهِ وَكَانَ عَبْدُ الرَّحْمَنِ مِمَّنْ يَحْتَمِلُ فِي بَعْضٍ.
Translation: And Ibraheem said: [He narrated] From Abdur Rahmaan ibn Ishaaq (Al-Madani), From (Sa'eed ibn Abi Sa'eed) Al-Maqburi, From Abu Hurayrah [radiallah anhu], he has opposed the narration of (Abdur Rahmaan ibn Hurmuz) Al-A'raj, which he narrated from Abu Hurayrah [See: 131-133]; and he [Abdur Rahmaan] is not a person whose memory should be trusted upon, (on the condition) when the one opposing him is not worse than him, and (this) Abdur Rahmaan is tolerable in some (narrations).
Takhreej: ((Da'eef)) I could not find this narration. Ibraheem is not clarified.

140.

وَقَالَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: سَأَلْتُ أَهْلَ الْمَدِينَةِ عَنْ عَبْدِ الرَّحْمَنِ، فَلَمْ يَحْمَدْ مَعَ أَنَّهُ لَا يُعْرَفُ لَهُ بِالْمَدِينَةِ تِلْمِيذٌ إِلَّا أَنَّ مُوسَى الزَّمْعِيَّ رَوَى عَنْهُ أَشْيَاءَ فِي عِدَّةٍ مِنْهَا اضْطِرَابٌ، وَرَوَى عَنْ عَبْدِ الرَّحْمَنِ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهِمَمُهُ لِلْأَذَانِ بِطُولِهِ. وَرَوَى هَذَا عِدَّةٌ مِنْ أَصْحَابِ الزُّهْرِيِّ مِنْهُمْ: يُونُسُ وَابْنُ إِسْحَاقَ، عَنْ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، وَهَذَا هُوَ الصَّحِيحُ وَإِنْ كَانَ مُرْسَلًا
Translation: And Ismaa'eel Ibn Ibraheem said: I asked the people of Madeenah regarding Abdur Rahmaan (ibn Ishaaq), thus he was not praised. With this, there is no famous student of

him, known in Madeenah, except Moosa (ibn Ya'qoob) Az-Zama'ee; he has narrated from him, the things [narrations], in which there is (a lot of) Idtiraab (shakiness). And (this) Abdur Rahmaan narrated from Muhammad ibn Muslim ibn Ubaidullah Az-Zuhri, From Saalim (Ibn Abdullah ibn Umar), From his Father (Abdullah ibn Umar) [radiallah anhu] that:

When the Prophet [peace be upon him] came in Madeenah, and intended to give Adhaan, (the narrator) narrated the long hadeeth; (whereas) this narration is narrated by many students of Az-Zuhri such as: Yunus (ibn Yazeed al-Ailee), (Muhammad) Ibn Ishaaq (ibn Yasaar), with the chain: From (Zuhri), From Sa'eed, From Abdullah ibn Zayd [radiallah anhu], and this is Authentic, even though it's Mursal.

Benefits:

The correct view regarding Abdur Rahmaan ibn Ishaaq Al-Madani is that he is the narrator of Hasan degree, whereas Abdur Rahmaan ibn Ishaaq Al-Waasti Al-Koofi is Da'eef. For more details see: Tahdheeb at-Tahdheeb etc. See: Under H. 80.

141.

قَالَ ابْنُ جرِيجٍ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُ، [ص:38] كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ يَتَحَيَّنُونَ الصَّلَاةَ، فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوسًا، وَقَالَ بَعْضُهُمْ: بَلْ بُوقًا، فَقَالَ عُمَرُ: أَوَلَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا «بِلَالُ قُمْ فَنَادِ بِالصَّلَاةِ» وَهَذَا خِلَافُ مَا ذَكَرَ عَبْدُ الرَّحْمَنِ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ وَرَوَى أَيْضًا عَبْدُ الرَّحْمَنِ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَمَا يَقُولُ» وَهَذَا مُسْتَفِيضٌ عَنْ مَالِكٍ، وَمَعْمَرٍ، وَيُونُسَ وَغَيْرِهِمْ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Translation:

(Abdul Malik ibn Abdul Azeez) Ibn Jurayj said: Naafi' (the slave of Ibn Umar) informed me, he narrated from (Abdullah) Ibn Umar [radiallah anhu] that:

When the Muslims arrived at Madeenah, they used to assemble for the prayer, and used to guess the time for it, so some (people) said: Why don't you make use of a bell [to call people for prayer], and others proposed a trumpet. Then Umar [radiallah anhu] said: Why don't you appoint a man who would call (the people) for the prayer, so the Prophet [peace be upon him] ordered Bilal to get up and announce the Adhaan for prayers.

The narration which Abdur Rahmaan (ibn Ishaaq) has narrated from the chain of: Zuhri, From Saalim, From Ibn Umar. This (above mentioned) narration is against that; and (this) Abdur Rahmaan has narrated from the chain of: (Muhammad ibn Muslim ibn Ubaidullah) Az-Zuhri, From Sa'eed, from Abu Hurayrah [radiallah anhu], from the Prophet [peace be upon him] that: "When you hear the adhaan, say as the Mu'ezzin says", and this (narration) is narrated famously and continously (mutawaatir) from Maalik (ibn Anas), Ma'mar (ibn Raashid), and Yunus (ibn Yazeed al-Ailee) etc. They (all) narrate from the chain of: Zuhri, From 'Ataa ibn Yazeed (Al-Laythi), From Abu Sa'eed (Al-Khudri), From the Prophet [peace be upon].

Takhreej: ((Saheeh))

The narration of Ibn Jurayj is present in Saheeh Bukhari [157/1 H. 604] and Saheeh Muslim [2/2 H. 377/1], and the narration of Abdur Rahmaan ibn Ishaaq, From Zuhri, From Sa'eed , From Abu Hurayrah, is present in Sunan Tirmidhi [208], Sunan Ibn Maja [718], and 'Amal al-Yawm wal-laylah by An-Nasaa'ee [33].

The narration of Imam Maalik ibn Anas [rahimahullah] is present in Saheeh Bukhari [611] and Saheeh Muslim [383/10], the narration of Ma'mar ibn Raashid is present in Musannaf ibn Abi Shaibah [477/1 H. 1842], and the narration of Yunus ibn Yazeed al-Ailee is present in Sunan ad-Daarimi [1204] and Saheeh Ibn Khuzaymah [411].

142.

وَرَوَى خَالِدٌ عَنْ عَبْدِ الرَّحْمَنِ، عَنِ الزُّهْرِيِّ حَدِيثًا فِي قَتْلِ الْوَزَغِ

Translation:

Khaalid (Al-Tahaan) has narrated a hadeeth, From Abdur Rahmaan (ibn Ishaaq), From Az-Zuhri regarding the killing of Lizard.

Takhreej: I could not find this narration in any other book. Wallahu a'lam. See: H. 142.

Benefits:

An ignorant person has written the translation of "Al-Wazgh" as "The Bull", whereas "Al-Wazgh" means "Lizard". See: Al-Qamoos ul-Waheed (Pg 1844).

143.

وَقَالَ أَبُو الْهَيْثَمِ عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ الزُّهْرِيِّ. قَالَ الْبُخَارِيُّ: وَغَيْرُ مَعْلُومٍ صَحِيحُ حَدِيثِهِ إِلَّا بِخَبَرٍ بَيِّنٍ. قَالَ الْبُخَارِيُّ: رَأَيْتُ عَلِيَّ بْنَ عَبْدِ اللَّهِ يَحْتَجُّ بِحَدِيثِ ابْنِ إِسْحَاقَ، وَقَالَ عَلِيٌّ عَنِ ابْنِ عُيَيْنَةَ: مَا رَأَيْتُ أَحَدًا يَتَّهِمُ ابْنَ إِسْحَاقَ.

Translation:

And Abul Haitham has narrated [a narration] from Abdur Rahmaan (ibn Ishaaq), From Umar ibn Sa'eed, From Az-Zuhri.

(Imam) Bukhari said: His [Abdur Rahmaan ibn Ishaaq] Saheeh hadeeth is not known with a clear report [meaning: With the affirmation of hearing]. Al-Bukhari said: I saw Ali ibn Abdullah al-Madeeni; he used to take evidence from the hadeeth of (Muhammad) Ibn Ishaaq (ibn Yasaar). And Ali (ibn Abdullah al-Madeeni) narrated from (Sufyaan) Ibn Uyainah that: I did not see anyone accusing (Muhammad) Ibn Ishaaq (ibn Yasaar) (of Lying etc).

Benefits:

The saying of Sufyaan ibn Uyainah, regarding Ibn Ishaaq is narrated it Kitaab al-Qiraat by Al-Baihaqi [Pg 58 H. 114] from Imam Bukhari. [See: Taareekh Al-Taareekh Al-Kabeer by Al-Bukhari 40/1], Also See: This Book H. 9.

144.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: قَالَ لِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عُمَرُ بْنُ عُثْمَانَ، أَنَّ الزُّهْرِيَّ كَانَ يَتَلَقَّفُ الْمَغَازِيَ مِنَ ابْنِ إِسْحَاقَ الْمَدَنِيِّ فِيمَا يُحَدِّثُهُ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ وَالَّذِي يُذْكَرُ عَنْ مَالِكٍ فِي ابْنِ إِسْحَاقَ لَا يَكَادُ يُبَيِّنُ، وَكَانَ إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ مِنْ أَتْبَعِ مَنْ رَأَيْنَا مَالِكًا أَخْرَجَ لِي كُتُبَ ابْنِ إِسْحَاقَ عَنْ أَبِيهِ عَنِ الْمَغَازِي [ص:39] وَغَيْرِهِمَا فَانْتَخَبْتُ مِنْهَا كَثِيرًا.

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ibraaheem ibn al-Mundhir told me, (he said): Umar ibn Uthmaan (Ibn Umar ibn Moosa ibn Ubaidullah ibn Ma'mar al-Qarshi Al-Taimi Abu Hafs al-Madeeni) narrated to us, (he said): Verily (Muhammad ibn Muslim ibn Ubaidullah) Az-Zuhri used to take from Maghaazi (Muhammad) Ibn Ishaaq (ibn Yasaar) Al-Madani, which he used to take from 'Aasim ibn Umar (ibn) Qatadah.

And the Jarh (criticizm) of (Imam) Maalik, which is narrated on Ibn Ishaaq, is not clear; And from what (scholars) we have seen, Ismaa'eel ibn Abi Aways is the biggest follower of Imam Maalik. He took out the books (Muhammad) ibn Ishaaq in front of me, which he had narrated from his father (Ishaaq Ibn Yasaar), and he narrated it from Al-Maghaazi and others. Thus I chose many narrations from it (wrote them, or memorized them).

Takhreej: ((Saheeh))

The chain of this saying is Saheeh.

Benefits:

In the original (nuskha), "Aasim bin Umar From Qatadah" is mentioned, whose correction was done through Tahdheeb al-Kamaal by Al-Mizzi: 131/14.

145.

وَقَالَ لِي إِبْرَهِيمُ بْنُ حَمْزَةَ: كَانَ عِنْدَ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاق نَحْوٌ مِنْ سَبْعَةَ عَشَرَ أَلْفَ حَدِيثٍ فِي الْأَحْكَامِ سِوَى الْمَغَازِي وَإِبْرَاهِيمُ بْنُ سَعْدٍ مِنْ أَكْثَرِ أَهْلِ الْمَدِينَةِ حَدِيثًا فِي زَمَانِهِ. وَلَوْ صَحَّ عَنْ مَالِكٍ تَنَاوُلُهُ مِن ابْنِ إِسْحَاقَ فَلَرُبَّمَا تَكَلَّمَ الْإِنْسَانُ فَيَرْمِي صَاحِبَهُ بِشَيْءٍ وَاحِدٍ وَلَا يَتَّهِمُهُ فِي الْأُمُورِ كُلِّهَا.
Translation: And Ibraheem ibn Hamzah told me that: Ibraaheem ibn Sa'd (ibn Ibraahreem ibn Abdur Rahmaan ibn Awf Az-Zuhri) had approximately Seventeen (17) thousand ahadeeth [which he narrated] from Muhammad ibn Ishaaq, in Ahkaam, other than Al-Maghaazi. And Ibraaheem ibn Ishaaq was the one who narrated the most ahadeeth among the people of Madeenah, and the if the Jarh (criticizm) of Maalik (ibn Anas) on Ibn Ishaaq gets proven, then sometimes a person says something, and then criticizes his companion on something, and does not accuse him of anything in all the other affairs.
Takhreej: ((Saheeh)) Some part of this narration is narrated in Kitaab al-Qiraat by Al-Baihaqi [Pg 59 H. 114].
Benefits: Ibraaheem ibn Hamzah ibn Muhammad Az-Zubaydi is Sudooq (truthful). [Taqreeb at-Tahdheeb: 168]

146.

وَقَالَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، عَنْ مُحَمَّدِ بْنِ فُلَيْحٍ: نَهَانِي مَالِكٌ عَنْ شَيْخَيْنِ مِنْ قُرَيْشٍ وَقَدْ أَكْثَرَ عَنْهُمَا فِي الْمُوَطَّأِ، وَهُمَا مِمَّا يُحْتَجُّ بِحَدِيثِهِمَا وَلَمْ يَنْجُ كَثِيرٌ مِنَ النَّاسِ مِنْ كَلَامِ بَعْضِ النَّاسِ فِيهِمْ نَحْوَ مَا يُذْكَرُ عَنْ إِبْرَاهِيمَ مِنْ كَلَامِهِ فِي

الشَّعْبِيِّ وَكَلَامِ الشَّعْبِيِّ فِي عِكْرِمَةَ، وَفِيمَنْ كَانَ قَبْلَهُمْ، وَتَأْوِيلُ بَعْضِهِمْ فِي الْعَرْضِ وَالنَّفْسِ وَلَمْ يَلْتَفِتْ أَهْلُ الْعِلْمِ فِي هَذَا النَّحْوِ إِلَّا بِبَيَانٍ وَحُجَّةٍ وَلَمْ يُسْقِطْ عَدَالَتُهُمْ إِلَّا بِبُرْهَانٍ ثَابِتٍ وَحُجَّةٍ، وَالْكَلَامُ فِي هَذَا كَثِيرٌ

Translation:

And Ibraaheem ibn al-Mundhir narrated from Muhammad ibn Fulaih that: Maalik forbid me [to narrate] from the two teachers of Quraish, and he (himself) took many narrations from them in Al-Muwatta, and the evidence is taken from both of them. Many of the people could not flee from the criticizm of some people. Just as the criticizm of Ibraaheem (ibn Yazeed an-Nakha'ee) on (Aamir ibn Sharaheel) Ash-Sha'bi, and the criticizm of Ash-Sha'bi on 'Ikrimah (the slave of Ibn Abbas radiallah anhu) is narrated. And the interpretation of some of the criticizms is that they are based on Nafs (Anger). The people of Knowledge have not paid any attention to these kinds of criticizms without any clear evidence, and they have not rejected their 'Adalah [uprightness] without the proven evidence, and corroboration. And many sayings are narrated regarding this [issue].

Takhreej: ((Hasan))

The part of this narration is narrated in Kitaab al-Qiraat by al-Baihaqi [Pg 59, 60 H. 114]

Benefits:

Muhammad ibn Fulaih is the narrator of Hasan degree, and is reliable according to the Majority of Muhadditheen.

Some people have written that: "Imam Maalik has not taken a single hadeeth from Muhammad ibn Ishaaq in Al-Muwatta", so it is said that: How many ahadeeth has Imam Maalik taken from Imam Abu Haneefah in Al-Muwatta? Just point towards one of them. Besides Imam Maalik, also point towards the narrations which Imam Shafi'ee, Ahmed ibn Hanbal, Imam Bukhari, Imam Muslim, Imam Abu Dawood, Imam Tirmidhi, Imam Ibn Maja, and Imam Nasaa'ee [Al-Sunan al-Sughrah] have narrated from Imam Abu Haneefah. All you would find after all the attepmts is the Jarh (criticizm) of Abu Haneefah on Jabir Ja'fi in Illal al-Tirmidhi, which has nothing to do with the narration of hadeeth, and a Mawqoof narration in Al-Sunan Al-Kubra by An-Nasaa'ee which is mentioned for the Bayaan of Ikhtilaaf and Ta'leel [Vol 2, Pg 322, 323 H. 7341]

Just read the chapter of "Noon" in Kitaab ad-Du'afa of Imam Nasaa'ee. The result of throwing stones on others is very dangerous for the People who live in glass houses!

147.

وَقَالَ عُبَيْدُ بْنُ يَعِيشَ، حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، قَالَ: سَمِعْتُ شُعْبَةَ، يَقُولُ: مُحَمَّدُ بْنُ إِسْحَاقَ أَمِيرُ الْمُحَدِّثِينَ لِحِفْظِهِ. وَرَوَى عَنْهُ الثَّوْرِيُّ، وَابْنُ إِدْرِيسَ، وَحَمَّادُ بْنُ زَيْدٍ، وَيَزِيدُ بْنُ زُرَيْعٍ، وَابْنُ عُلَيَّةَ، وَعَبْدُ الْوَارِثِ، وَابْنُ الْمُبَارَكِ، وَكَذَلِكَ احْتَمَلَهُ أَحْمَدُ وَيَحْيَى بْنُ مَعِينٍ، وَعَامَّةُ أَهْلِ الْعِلْمِ.

Translation:

And Ubayd ibn Ya'eesh said: Yunus ibn Bukayr narrated to us, (he) said: I heard (Imam) Shu'bah (ibn al-Hajjaj) saying that: Muhammad ibn Ishaaq is Ameerul Muhadditheen [The leader of Muhadditheen] due to his memory. (Sufyaan ibn Sa'eed) Ath-Thawree, (Abdullah) ibn Idrees, Hammad ibn Zayd, Yazeed ibn Zuray", (Ismaa'eel ibn Ibraaheem) Ibn Ulaiyyah, Abdul Waarith (ibn Sa'eed), and (Abdullah) Ibn al-Mubarak (etc) have narrated from him. (Imam) Ahmed ibn Hanbal, Yahya ibn Ma'een, and common people of knowledge have declared him durable (Hasan ul-Hadeeth).

Takhreej: ((Saheeh))

The chain of this saying of Shu'bah is Saheeh, and it is also present in Al-Taareekh Al-Kabeer by Al-Bukhari [40/1]. Imam Baihaqi has narrated it in Kitaab al-Qiraat from Imam Bukhari [Pg 59 H. 114].

148.

وَقَالَ لِي عَلِيُّ بْنُ عَبْدِ اللَّهِ: نَظَرْتُ فِي كِتَابِ ابْنِ إِسْحَاقَ فَمَا وَجَدْتُ عَلَيْهِ إِلَّا فِي حَدِيثَيْنِ وَيُمْكِنُ أَنْ يَكُونَا صَحِيحَيْنِ.

Translation:

And Ali ibn Abdullah (ibn Ja'far al-Madeeni) told me: I looked into the book of

(Muhammad) Ibn Ishaaq, and there are (only) two ahadeeth which are objectable, and it is possible that these two ahadeeth may also be Authentic.

Takhreej: ((Saheeh))

This saying is narrated from Imam Bukhari in Kitaab al-Qiraat by Al-Baihaqi [Pg 60 H. 114]. Among these two ahadeeth, the first is narrated in Sunan Abu Dawood [1119], and Sunan Tirmidhi [526] from Muhammad ibn Ishaaq. Ibn Ishaaq has affirmed his hearing in Musnad Ahmed [135/2] and Yahya ibn Sa'eed al-Ansaari has done his Mutabi'ah [Support]. [Al-Sunan Al-Kubra by Al-Baihaqi: 237/3] and Tirmidhi said: It's "Hasan Saheeh", Ibn Khuzaymah [1819], Ibn Hibban [Mawarid: 571] authenticated it, and Al-Haakim deemed it to be on the conditions set by Imam Muslim [291/1], and Dhahabi followed him on that, and its chain is Hasan. The second narration is narrated in Musnad Ahmed [194/5 H. 22031], and Sharh Ma'ani al-Athaar by Al-Tahawi [73/1]. Ibn Ishaaq has affirmed [tasreeh] his hearing [samaa], and this narration is Saheeh with its Shawaahid (supporting evidences).

149.

وَقَالَ بَعْضُ أَهْلِ الْمَدِينَةِ: إِنَّ الَّذِي يُذْكَرُ عَنْ هِشَامِ بْنِ عُرْوَةَ **[ص:40]** قَالَ: كَيْفَ يَدْخُلُ ابْنُ إِسْحَاقَ عَلَى امْرَأَتِي؟ لَوْ صَحَّ عَنْ هِشَامٍ جَازَ أَنْ تَكْتُبَ إِلَيْهِ فَإِنَّ أَهْلَ الْمَدِينَةِ يَرَوْنَ الْكِتَابَ جَائِزًا لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ لِأَمِيرِ السَّرِيَّةِ كِتَابًا وَقَالَ: «لَا تَقْرَأْهُ حَتَّى تَبْلُغَ مَكَانَ كَذَا وَكَذَا» : فَلَمَّا بَلَغَ فَتَحَ الْكِتَابَ وَأَخْبَرَهُمْ بِمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَكَمَ بِذَلِكَ وَكَذَلِكَ الْخُلَفَاءُ وَالْأَئِمَّةُ يَقْضُونَ كِتَابَ بَعْضِهِمْ إِلَى بَعْضٍ وَجَائِزٌ أَنْ يَكُونَ سَمِعَ مِنْهَا وَبَيْنَهُمَا حِجَابٌ وَهِشَامٌ لَمْ يَشْهَدْ

Translation:

And some people of Madeenah said that: Verily what is narrated from Hishaam ibn Urwah that: How could Ibn Ishaaq go to my wife? If this gets proven [to be authentic] from Hishaam, then (the answer is that) It is possible that She (the wife of Hishaam) would have sent him (Ibn Ishaaq) the ahadeeth through writing, because the people of Madeenah used to consider writing, permissible. Verily the prophet [peace be upon him]

wrote a book and gave it to a rich troop, and told them not to read it until you reach so-and-so place. When they arrived to that place, they opened that book, and told them the command of the Prophet [peace be upon him]. And Similarly, The Khulafa [Caliphs], and the Aimmah [Imams] used to give their verdicts of some people to some people through writings; and it is (also) permissible that he [Ibn Ishaaq] might have heard from her [the wife of Hishaam ibn Urwah: Faatimah bint al-Mundhir] behind the curtain, and Hishaam (ibn Urwah) might not be present there [at that time].

Benefits:

Some people have said regarding Muhammad ibn Ishaaq ibn Yasaar that: "Imam Bukhari himself did not take any hadeeth from him in Saheeh Bukhari".

It is said to them that in Saheeh Bukhari, the narrations of Muhammad ibn Ishaaq and Sahwaahid and Mutab'iaat, have been stated in the following places:

H. 1468, 1774, 1838, 2383, 2384, 2525, 2709, 2718, 3140, 3856, 4259, 4931, 5527, 5934, 5992, 6798, 7126.

And Before H. 2192, 2990, 3949, 4028, 4086, 4138, 4358, 4366, 4931.

These narrations are also in Maghaazi, Tafsser, and Ahkaam.

The narrations of Ibn Ishaaq are present in Saheeh Muslim. See: H. 1199/78 and Tarqeem Darussalam: 2875, and H. 1703/31, Tarqeem Darussalam: 4446. So we get to know that Muhammad ibn Ishaaq is Siqaah (reliable) and Sudooq (truthful) according to Bukhari and Muslim, not Kadhaab [liar]. Otherwise, they would not have brought his narrations in their Sahihain even in Shawaahid and Mutabi'aat.

Muhammad ibn Taahir al-Maqdasi said about Hammad ibn Salamah that:

(Imam Bukhari) has taken many narrations from him in Shawaahid, so that he could tell that he is Siqaah (according to him). [Shuroot al-Aimmah As-Sittah: Pg 18] So we get to know that the narrator, whom Bukhari (and Muslim) take evidence from, is reliable and truthful according to them. After that it will be observed what verdict have the Jumhoor (Majority) of Muhaddidtheen given regarding that narrator? If Jumhoor would have declared him Da'eef then he will be considered Da'eef. But in Bukhari and Muslim, all his narrations will be considered Saheeh and acceptable due to Shawaahid and Mutabi'aat. Walhamdulillah.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا آدَمُ، قَالَ حَدَّثنا ابْنُ أَبِي ذِئْبٍ، قَالَ: حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Aadam (ibn Abi Ayyaas) narrated to us, (he) said: (Muhammad ibn Abdur Rahmaan) Ibn Abi Zi'b narrated to us, (he) said: Sa'eed al-Maqburi narrated to us, From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him], (he) said:

Surah Faatihah is Al-Saba' Al-Mathaani [The seven oft recited verses] and Qur'aan Al-'Azeem [The great Qur'aan].

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [102/6 H. 4704] with the same chain and text.

151.

قَالَ الْبُخَارِيُّ: وَالَّذِي زَادَ مَكْحُولٌ وَحَرَامُ بْنُ مُعَاوِيَةَ، وَرَجَاءُ بْنُ حَيْوَةَ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ، فَهُوَ تَبَعٌ لِمَا رَوَى الزُّهْرِيُّ، لِأَنَّ الزُّهْرِيَّ قَالَ: حَدَّثَنَا مَحْمُودٌ أَنَّ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهَؤُلَاءِ لَمْ يَذْكُرُوا أَنَّهُمْ سَمِعُوا مِنْ مَحْمُودٍ، فَإِنِ احْتَجَّ مُحْتَجٌّ، فَقَالَ: إِنَّ الَّذِي تَكَلَّمَ أَنْ لَا يُعْتَدَّ بِالرُّكُوعِ إِلَّا بَعْدَ قِرَاءَةٍ فَيَزْعُمُ أَنَّ هَؤُلَاءِ لَيْسُوا مِنْ أَهْلِ النَّظَرِ قِيلَ لَهُ: إِنَّ بَعْضَ مُدَّعِي الْإِجْمَاعَ جَعَلُوا اتِّفَاقَهُمْ مَعَ مَنْ زَعَمَ أَنَ الرَّضَاعَ إِلَى حَوْلَيْنِ وَنِصْفٍ وَهَذَا خِلَافُ نَصِّ كَلَامِ اللَّهِ عَزَّ وَجَلَّ قَالَ اللَّهُ تَعَالَى {حَوْلَيْنِ

كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ} [البقرة: 233] وَيَزْعُمُ أَنَّ الْخِنْزِيرَ الْبَرِّيَّ [ص:41] لَا بَأْسَ بِهِ وَيَرَى السَّيْفَ عَلَى الْأُمَّةِ وَيَزْعُمُ أَنَّ أَمْرَ اللَّهِ مِنْ قَبْلُ وَمِنْ بَعْدُ مَخْلُوقٌ فَلَا يَرَى الصَّلَاةَ دِينًا فَجَعَلْتُمْ هَذَا وَأَشْبَاهَهُ اتِّفَاقًا وَالَّذِي يَعْتَمِدُ عَلَى قَوْلِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ: أَنْ «لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ»

Translation:

(Imam) Bukhari said: And the additional words that Makhool (Ash-Shaami), Haraam ibn Mu'aawiyah, and Raja bin Haywat have narrated from Mahmood Ibn ar-Rabee' [radiallah anhu], From Ubadah [radiallah anhu], are in accordance to the narration of (Muhammad bin Muslim ibn Ubaidullah) Az-Zuhri; because (Muhammad bin Muslim ibn Ubaidullah) Az-Zuhri said: Mahmood (ibn ar-Rabee') [radiallah anhu] narrated to us: Verily Ubadah [radiallah anhu] informed him from the Prophet [peace be upin him]; and they [Makhool, Haraam and Raja] have not mentioned of hearing it from Mahmood (Ibn Ar-Rabee') [radiallah anhu].

If an arguer agrues that the one who has said that the [rak'ah of] ruku' is not counted without the recitation, so in his presumption he (the one who says that) is not among the people of Nadhar (knowledge). It will be said to him that: Some claimers of Ijmaa (consensus) have granted their consent to a man who claims that the period for Radaa' (breastfeeding) is two-and-a-half years; and (whereas) this is (absolutely) against the saying of Allah. Allah (swt) said: {{The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling}} [Surah Baqarah: 233] And this person considers swine, permissible, and is of the view to shed the blood of Muslims, and he claims that the command of Allah, before and after, (all) are Makhlooq (created). This person does not consider Prayer to be the part of Deen. You people have granted your consent to these people, and their likes; and (while) the reliable saying is that of Allah's Apostle [peace be upon him] that, "There is no prayer without Surah Faatihah."

Takhreej: ((Hasan))

The narration of Makhool and Haraam has passed before. See: H. 65.

Benefits:

The name of one who considers Swine, haraam, is not known. Imam Abu Haneefah is not meant from this, because it is narrated that according to him swine is Haraam, In fact the swine of the sea (Dolphin Fish) is also Haraam according to him as narrated by

Damairi. [Haywaat al-Haiwaan: 436/1]

Dolphin is Fish is Halaal according to Imam Shafi'ee, and this is correct. It indicates that the person who considers swine, halaal, is Majhool. However, this is established that, according to Imam Abu Haneefah, it is permissible to do Khurooj against Muslims. [See: Kitaab as-Sunnah by Abdullah ibn Ahmed (234, Chain: Saheeh)]

The reliable Imam of Ahnaaf, Qaadhi Abu Yoosuf said:

The first one to declare Quraan, a Makhlooq (creation) in Koofah, was Abu Haneefah. [Al-Majroheen by Ibn Hibban: 64, 65/3, Chain: Saheeh, and Abdullah ibn Ahmed narrated it in Kitaab as-Sunnah: 236, and Al-Khateeb in Taareekh Baghdaad: 385/13]. See: Al-Asaaneed As-Saheehah fi Akhbaar Abi Haneefah by Shaikh Zubayr Ali Zai, Pg 28.

152.

وَمَا فَسَّرَ أَبُو هُرَيْرَةَ وَأَبُو سَعِيدٍ: لَا يَرْكَعَنَّ أَحَدُكُمْ حَتَّى يَقْرَأَ فَاتِحَةَ الْكِتَابِ وَأَهْلُ الصَّلَاةِ مُجْتَمِعُونَ فِي بِلَادِ الْمُسْلِمِينَ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ عَلَى قِرَاءَةِ أُمِّ الْكِتَابِ وَقَالَ اللَّهُ تَعَالَى {فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ} فَهَؤُلَاءِ أَوْلَى بِالْإِثْبَاتِ مِمَّنْ أَبَاحُوا أَعْرَاضَكُمْ وَالْأَنْفُسَ وَالْأَمْوَالَ وَغَيْرَهَا فَلْيُنْصِفِ الْمُسْتَحْسِنُ الْمُدَّعِي الْعِلْمَ خُرَافَةً إِذَا نَسَوْهُمْ فِي إِجْمَاعِهِمْ بِانْفِرَادِهِمْ وَيَنْفِي الْمُشْتَهِرِينَ بِالذَّنْبِ عَنِ الْعُلُومِ بِاسْتِقْبَاحِهِ وَقِيلَ: إِنَّهُ يُكَبِّرُ إِذَا جَاءَ إِلَى الْإِمَامِ وَهُوَ يَقْرَأُ وَلَا يَلْتَفِتُ إِلَى قِرَاءَةِ الْإِمَامِ لِأَنَّهُ فَرْضٌ فَكَذَلِكَ فَرْضُ الْقِرَاءَةِ لَا يَتْبَعُ بِحَالِ الْإِمَامِ وَإِنْ نَسِيَ صَلَاةَ الْعَصْرِ أَوْ غَيْرَهَا حَتَّى غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى، وَالْإِمَامُ فِي قِرَاءَةِ الْمَغْرِبِ وَلَمْ يَسْمَعْ إِلَى قِرَاءَةِ الْإِمَامِ فَقَدْ تَمَّتْ صَلَاتُهُ

Translation:

The Tafseer (explanation), Abu Hurayrah [radiallah anhu] and Abu Sa'eed (Al-Khudri) [radiallah anhu] proposed is that: No one should bow without reciting Surah Faatihah; (All) the people praying in (all) the Muslim countries, (whether it is) day or night, are

agreed upon reciting Surah Faatihah. And Allah The Most High has said: {{Thus recite from it (Quran) whatever is easy for you}} Thus this is superior with its affirmation than those who have made your honor, lives, and wealths, etc permissible. Thus do justice, the claimer of knowledge who thinks of obscenity as a good thing, and has forgotten them in his Individual consensus, and is famous in his sins because of his bad knowledge (can he be equitable with the people of truth?), and it is said that when he comes (for the prayer), and the Imam is reciting (out loud), so he says takbeer, and does not pay attention to the recitation of Imam, because this (takbeer) is obligaroty, so similarly recitation (of Faatihah) is (also) obligatory. He would not have to be obedient with the condition of the Imam; and if he forgets the prayer of Asr etc and the sun has set, then he performs the prayer (when he remembers), while the Imam is reciting for the Maghrib prayer, so his prayer (of Asr) will be valid, (even) If he is not listening to the recitation of the Imam (attentively).

Takhreej: ((Saheeh))

See: H. 106, 133 [See: 131, 132, they are Hasan]

153.

لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا، فَلْيُصَلِّ إِذَا ذَكَرَهَا»

Translation:

Its evidence is the hadeeth of the Prophet [peace be upon him] that: “Whoever forgets the prayer or remains asleep let him pray it as soon as he remembers.”

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari (155/1 H. 597), and Saheeh Muslim (142/2 H. 314, 684/316) with a small difference.

154.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ» ، فَأَوْجَبَ الْأَمْرَيْنِ فِي كِلَيْهِمَا لَا يَدَعُ الْفَرْدُ بِحَالِ الِاسْتِمَاعِ
Translation: And the Prophet [peace be upon him] said: "There is no prayer without the recitation", thus both the actions have been made obligatory, therefore these two actions will not be abandoned in the condition of Istimaa' (state of hearing i.e: the recitation)
Takhreej: ((Saheeh)) This narration is present in Saheeh Muslim [10/2 H. 396/42]. Some of its chains have been passed in this book. See: H. 13, 15

155.

فَإِنِ احْتَجَّ فَقَالَ: قَالَ اللَّهُ تَعَالَى {فَاسْتَمِعُوا لَهُ} [الأعراف: 204] فَلَيْسَ لِأَحَدٍ أَنْ يَقْرَأَ خَلْفَ الْإِمَامِ وَنَفَى سَكَتَاتِ الْإِمَامِ قِيلَ لَهُ: ذُكِرَ عَنِ ابْنِ عَبَّاسٍ، [ص: 42] وَسَعِيدِ بْنِ جُبَيْرٍ، أَنَّ هَذَا فِي الصَّلَاةِ إِذَا خَطَبَ الْإِمَامُ يَوْمَ الْجُمُعَةِ
Translation: If someone makes the argument that: Allah (swt) has said: {{thus listen to it (attentively)}}, therefore no one should recite behind the Imam, and (he) negates pauses (gaps) of the Imam, then it is said to him that: It is narrated from Ibn Abbas [radiallah anhu] and Sa'eed ibn Jubayr that: This (verse) is regarding the prayer (and) when the Imam gives the Khutbah (sermon) for Jumu'ah.
Takhreej: For the takhreej of the saying of Ibn Abbas, see: H. 17. The saying of Sa'eed ibn Jubayr is present in Ibn Jareer [112/19], the condition of its narrator "Mathnaa" was not found (He is Majhool). Also See: H. 34, 273.

156.

وَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ» وَنَهَى عَنِ الْكَلَامِ
Translation: And the Prophet [peace be upon him] said: "There is no prayer without the recitation", and He [peace be upon him] has forbade from speaking [in the prayer].
Takhreej: ((Saheeh)) See: H. 153
Benefits: The hadeeth forbidding speaking in the prayer is coming ahead: 241 According to Abdullah ibn Abbas [radiallah anhu], the meaning of: "and when the Quraan is recited" also includes "the day of Friday". [Kitaab al-Qiraat by Al-Baihaqi: Pg 108 H. 253, Chain: Hasan] The saying of Mujaahid, "In the prayer and the Khutbah" is narrated in Kitaab al-Qiraat by al-Baihaqi [Pg 110, 111 H. 263, 266] with a strong chain, and it is narrated with a Saheeh chain, "In the Khutbah of Friday". [Same: Pg 111 H. 267, 268] Qaari Sa'eed ur-Rehmaan Deobandi, has narrated from his father, Abdur Rehmaan Kamalpuri, and he narrated from his Peer, Ashraf Ali Thanvi, regarding a person who prays the Jumu'ah prayer where many conditions of Hanafiyah are fulfilled so: Ashraf Ali Thanvi said in reply: In these occasions Surah Faatihah should be read behind the Imam, so that prayer is performed on the Madhab of Imam Shafi'ee [rahimahullah]. [Tajjaliyaat Rehmaani: 233]

157.

وَقَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ، وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ» ثُمَّ أَمَرَ مَنْ جَاءَ

وَالْإِمَامُ يَخْطُبُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ وَلِذَلِكَ لَمْ يُخْطِئْ أَنْ يَقْرَأَ فَاتِحَةَ الْكِتَابِ
Translation: And He [peace be upon him] said: "If you say to your companion when the Imam is preaching on Friday, 'Be Quiet and Listen,' you have engaged in idle talk." Then he {peace be upon him] commanded that, If a man comes while the Imam is giving Khutbah (sermon), he should pray two rak'ahs; that's why if he recites Surah Faatihah, he would not be mistaken.
Takhreej: ((Saheeh)) This narration is present in Muwatta Imam Maalik [103/1 H. 228, bi tahqeeq Shaikh Zubair], and Saheeh Muslim [5/3 H. 751/12].

158.

ثُمَّ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ سُلَيْكًا الْغَطَفَانِيَّ حِينَ جَاءَ أَنْ يُصَلِّيَ رَكْعَتَيْنِ
Translation: Then the Prophet [peace be upon him] commanded Sulaik Al-Ghatfaani [radiallah anhu], when he came, to prayer two rak'ahs, while he was giving the Khutbah (sermon).
Takhreej: ((Saheeh)) This narration is coming ahead, H. 161.

159.

وَقَالَ: «إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ فَلْيُصَلِّ رَكْعَتَيْنِ» ، وَقَدْ فَعَلَ ذَلِكَ

الْحَسَنُ وَالْإِمَامُ يَخْطُبُ

Translation:

And He [peace be upon him] said: “When any of you comes and the Imam is giving the Khutbah (sermon of Friday), should pray two rak’ahs.” And Hassan (Basri) has done this act when the Imam was giving the sermon.

Takhreej: ((Saheeh))

This narration is coming ahead. H. 161.

Benefits:

The Athar of Hassan al-Basri is present in Musannaf Ibn Abi Shaibah [111/2 H. 5165] with an authentic chain.

قال ابن أبي شيبة، "حدثنا أزهر عن ابن عون قال، كان الحسن يجيئ والإمام يخطب
فيصلي ركعتين" أزهر هو ابن سعيد السمان، انظر مصنف ابن ابي شيبة

[28/1 H. 293] See: Al-Taareekh Al-Kabeer by Al-Bukhari [101/8, 35/3]

160.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ وَالْإِمَامُ يَخْطُبُ قَالَ: «أَصَلَّيْتَ؟» قَالَ: لَا قَالَ: «صَلِّ» وَكَانَ جَابِرٌ يُعْجِبُهُ إِذَا جَاءَ يَوْمَ الْجُمُعَةِ أَنْ يُصَلِّيَهُمَا فِي الْمَسْجِدِ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Moosa ibn Ibraaheem (Al-Tabauzqi) narrated to us, (he) said: Yazeed ibn Ibraaheem narrated to us, From Abuz-Zubayr (Muhammad bin Muslim bin Tadras), From Jaabir

(bin Abdullah al-Ansaari) [radiallah anhu], (the narrator) said:

A man came while the Imam was giving the sermon, (Jaabir) said: “Have you prayed?” He said: “No!”, so he said: “Pray (two rak’ahs)”, and when Jaabir used to come on the day of Friday, he liked praying these two rak’ahs in the Mosque.

Takhreej: ((Saheeh))

This narration is present in Musnad Ahmed [363/3] from the chain of Yazeed ibn Ibraaheem, and In Saheeh Muslim [14/3 H. 875/58], it is narrated from the chain of Abuz-Zubayr Al-Makki.

Benefits:

Abuz-Zubayr is Mudallis, but his narrations from Layth bin Sa’d are confirmed with Samaa (hearing). See: Mizaan al-I’tidaal [37/4].

In Saheeh Muslim this narration is narrated from “Layth ibn Sa’d, From Abuz-Zubayr”, therefore it is confirmed with Samaa (hearing), and the objection of the tadlees of Abuz-Zubayr is invalid.

The saying that Jaabir [radiallah anhu] used to like praying these two rak’ahs in the Mosque, was not found with chain, wallahu a’lam. But the following narration of Musnad Ahmed [363/3 H. 14968] accords this narration.

وكان جابر يقول، إن صلىٰ فى بيته يعجبه إذا دخل أن يصليهما

But this narration is Da’eef due to “AN” of Abuz-Zubayr.

161.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ والنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، فَقَالَ: «أَصَلَّيْتَ يَا فُلَانُ؟» قَالَ: لَا قَالَ: «قُمْ فَارْكَعْ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abul Nu'maan (Muhammad bin Fadal Al-Sadoosi: Aarim) narrated to us, (he) said: Hammad ibn Zayd narrated to us, From Umar ibn Deenar, From Jaabir ibn Abdillah [radiallah anhu] (he) said:

A man came while the Prophet [peace be upon him] was giving the sermon to the people on the day of Friday, so He [peace be upon him] said: "Have you prayed?" he said: "No!" He [peace be upon him] said: "get up and pray (two rak'ahs) then."

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [15/2 H. 930] with the same chain and text. Imam Muslim [14/3 H. 875/54] has narrated it from Hammad ibn Zayd.

162.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ أَبَا صَالِحٍ، يَذْكُرُ حَدِيثَ سُلَيْكٍ الْغَطَفَانِيِّ ثُمَّ سَمِعْتُ أَبَا سُفْيَانَ، بَعْدُ يَقُولُ: سَمِعْتُ جَابِرًا، يَقُولُ: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فَجَلَسَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا سُلَيْكُ، " قُمْ فَصَلِّ رَكْعَتَيْنِ خَفِيفَتَيْنِ تَجَوَّزْ فِيهِمَا، ثُمَّ قَالَ: [ص: 43] " إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ فَلْيُصَلِّ رَكْعَتَيْنِ خَفِيفَتَيْنِ يَتَجَوَّزْ فِيهِمَا

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Umar ibn Hafs (ibn Ghiyaath) narrated to us, (he) said: My Father (Hafs ibn Ghiyaath) narrated to us, (he) said: (Sulemaan bin Mehraan) Al-A'mash narrated to us, (he) said: I heard Abu Saalih (Zakwaan) narrating the hadeeth of Sulaik Al-Ghatfaani, [after that I heard Abu Sufyaan (Talha bin Naafi'), (he said), I heard Jaabir (radiallah anhu) that:

Sulaik Al-Ghatfaan (radiallah anhu) came] on the day of Friday, and the Prophet [peace

be upon him] was giving the sermon, so he sat (there). Thus, the prophet [peace be upon him] said: “O Sulaik, get up and pray two light rak’ahs, and make them concise” Then he [peace be upon him] said: “When any of you comes and the Imam is giving the sermon, he should read two light and concise rak’ahs.”

Takhreej: ((Saheeh))

This narration is present in Sharh Ma’ani al-Athaar by Al-Tahawi [365] with the same chain and text.

Abu Dawood [1116] has narrated it from Hafs ibn Ghiyaath with the same meaning.

So the saying of some people that this narration is only narrated from this majhool chain is wrong.

163.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ، سَمِعَ عِيَاضَ بْنَ عَبْدِ اللَّهِ، أَنَّ أَبَا سَعِيدٍ، رَضِيَ اللَّهُ عَنْهُ دَخَلَ وَمَرْوَانُ يَخْطُبُ فَجَاءَ الْأَحْرَاسُ لِيُجْلِسُوهُ، فَأَبَى حَتَّى صَلَّى فَقُلْنَا لَهُ، فَقَالَ: مَا كُنْتُ لِأَدَعَهُمَا بَعْدَ شَيْءٍ رَأَيْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَانَ يَخْطُبُ فَجَاءَ رَجُلٌ فَأَمَرَهُ، فَصَلَّى رَكْعَتَيْنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ ثُمَّ جَاءَ جُمُعَةً أُخْرَى وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَصَّدَّقُوا عَلَيْهِ وَأَنْ يُصَلِّي رَكْعَتَيْنِ

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Muhammad (Al-Musnadi) narrated to us, (he) said: Sufyaan (ibn Uyainah) narrated to us, (he) said: (Muhammad) Ibn ‘Ajlaan narrated to us, He heard from ‘Iyaadh ibn Abdullah (Ibn Sa’d ibn Abi Sirah al-Qarshi Al-Aamri al-Madani) that:

Verily Abu Sa’eed al-Khudri [radiallah anhu] entered (in the mosque), and Marwaan

(bin al-Hakam al-Umwi) was giving the sermon. Thus the soldiers came to get him (Abu Sa'eed) sit down (forcefully) (and not let him pray the two rak'ahs), so he (Abu Sa'eed) refused (to sit down) until he prayed (two rak'ahs), so we said to him: "Why did you do this?" so he replied: "How can I leave these rak'ahs? Whereas I have seen the Apostle of Allah [peace be upon him] that when he was giving the sermon, a man came, thus he [peace be upon him] commanded him and he prayed two rak'ahs, while the prophet was giving the sermon; then he came in the second Jumu'ah, and the prophet [peace be upon him] was giving the sermon, so the prophet [peace be upon him] commanded that charity should be given to him, and (commanded) that he should pray two rak'ahs."

Takhreej: ((Hasan))

This narration is present in Sunan Abu Dawood [1678], Sunan Tirmidhi [511], Sunan an-Nasaa'ee [106/3 H. 2537], and Sunan Ibn Maja [1113] from the chain fo Sufyaan ibn Uyainah. And tirmidhi said: "Hasan Saheeh".

164.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، عَنِ الْأَوْزَاعِيِّ، قَالَ: حَدَّثَنِي الْمُطَّلِبُ بْنُ حَنْطَبٍ، قَالَ: حَدَّثَنِي مِنْ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِرَجُلٍ دَخَلَ يَوْمَ الْجُمُعَةِ والنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ: «صَلِّ رَكْعَتَيْنِ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Wahab (ibn Zam'ah al-Marwazi) narrated to us, (he) said: Abdullah (Ibn al-Mubarak) narrated to us, From (Abdur Rahmaan ibn Amr) Al-Awzaa'ee, (he) said: Muttalib (ibn Abdullah) Al-Hantab narrated to me, (he) said: narrated to me, the one who heard the Prophet [peace be upon him]:

Saying to a person who entered (in the mosque) on the day of Friday, and the Prophet [peace be upon him] was giving the sermon, that: "thus pray two rak'ahs".

Takhreej: ((Sahee))

This narration is Saheeh with its Shawaahid (supporting evidences). For example: See: 162.

Benefits:

The narration of Sulemaan Faarsi: "**ثم ينصت إذا تكلم الإمام**" is regarding that person who is present in the Mosque before the Imam. This hadeeth is not regarding that person who comes later during the Khutbah. The narrator of the hadeeth: "**ثم ينصت إذا خرج الإمام**", Abu Sa'eed Al-Khudri [radiallah anhu] used to read the two rak'ahs after coming during the Khutbah. See: H. 126.

Qaadhi Iyaadh has narrated from Abu Bakr as-Siddique , without any chain that he used to forbid praying during the Khutbah, and Muhammad Yusuf Binnori has made this chain-less narration his Madhab. See: Ma'ariful Sunan [367/4] In the narration of Tha'labah ibn Abi Maalik [Ibn Abi Shaibah: 111/2 H. 5173], it is made clear from the context of the narration of Yahya ibn Sa'eed al-Ansaari that they used to perform the prayers before the coming of Imam in the Mosque for Khutbah. In the unproven book of Maalikis, Al-Mudawwanah [138/1] and Musannaf Ibn Abi Shaibah [111/1 H. 5167], it is narrated from: "Sufyaan, From Ibn Ishaaq, From Al-Haarith, From Ali (radiallah anhu)" that he used to consider it Makrooh to pray during the sermon. This chain is Baatil. Haarith Al-Awr is severely weak and a Fabricator. [Under H. 242], and Sufyan Ath-Thawri and Abu Ishaaq As-Saba'ee both are Mudallis, and are narrating with "AN".

In the chain of the narration attributed to Ibn Abbas and Ibn Umar [radiallah ahum] in Musannaf Ibn Abi Shaibah [111/1 H. 5175], the narrator Hajjaj ibn Artaat is Mudallis. See: Under H. 88.

165.

قَالَ الْبُخَارِيُّ: وَقَالَ عِدَّةٌ مِنْ أَهْلِ الْعِلْمِ أَنَّ كُلَّ مَأْمُومٍ يَقْضِي فَرْضَ نَفْسِهِ، وَالْقِيَامُ وَالْقِرَاءَةُ وَالرُّكُوعُ وَالسُّجُودُ عِنْدَهُمْ فَرْضٌ فَلَا يَسْقُطُ الرُّكُوعُ وَالسُّجُودُ عَنِ الْمَأْمُومِ وَكَذَلِكَ الْقِرَاءَةُ فَرْضٌ فَلَا يَزُولُ فَرْضٌ عَنْ أَحَدٍ إِلَّا بِكِتَابٍ أَوْ سُنَّةٍ وَقَالَ أَبُو قَتَادَةُ وَأَنَسٌ وَأَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَتَيْتُمُ الصَّلَاةَ فَمَا أَدْرَكْتُمْ، فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا» فَمَنْ فَاتَهُ فَرْضُ الْقِرَاءَةِ

وَالْقِيَامِ فَعَلَيْهِ إِتْمَامُهُ كَمَا أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation:

(Imam) Bukhari said: And many people of knowledge have said that: Verily every Muqtadi (follower) would fulfill his duties, and Qiyaam, Qiraat (recitation), ruku (bowing), and Sujood (prostrations) are obligatory according to them. The ruku and sujood do not get waived by the Muqtadi (accordign to them), and similarly Qiraat (recitation) is obligatory, so the obligation from someone can not be waived except with the (clear proofs from) Kitaab and Sunnah.

Abu Qatadah, Anas (ibn Maalik), and Abu Hurayrah [radiallah anhum] have narrated from the Prophet [peace be upon him] that: "When you come to pray, thus pray whatever you get, and whatever remains incomplete, complete it." thus whoever leaves (unintentionaly) the obligation of qiraat and Qiyaam, he should complete them as the Prophet [peace be upon him] commanded.

Takhreej: ((Saheeh))

The narrations of Abu Qatadah, Anas, and Abu Hurayrah [radiallah anhum] are coming ahead. H. 165, 166, 167, 169.

166.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، **[ص:44]** قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abu Nu'aim (Al-Fadal bin Dukain) narrated to us, (he) said: Shaibaan (ibn Abdur Rahmaan Al-Nahwi, Abu Mu'awiyah al-Basri) narrated to us, From Yahya (ibn Abi Katheer), From Abdillah ibn Abi Qatadah, From his Father (Abu Qatadah) [radiallah anhu] that:

Certainly the Prophet [peace be upon him] said: "Thus pray whatever you get (from the

prayer), and whatever is missed from you, complete it.”

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [163/1 H. 635] with the same chain and text. Imam Muslim [100, 101/2 H. 603/155] has narrated it from Yahya ibn Abi Katheer.

167.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَلْيُصَلِّ مَا أَدْرَكَ وَلْيَقْضِ مَا سَبَقَهُ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qutaybah (ibn Sa’eed) narrated to us, (he) said: Ismaa’eel bin Ja’far (Ibn Abi Katheer) narrated to us, From Humayd (at-Taweel), From Anas [radiallah anhu], From the Prophet [peace be upon him] that:

“Thus pray whatever you get (from the prayer), and complete what is missed”.

Takhreej: ((Saheeh))

This narration is narrated in Sunan Abu Dawood [763] and Musnad Ahmed [3/106. 188, 229, 243, 252] briefly. It has several shawaahid (supporting evidences).

168.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ حُمَيْدٍ

الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah bin Saalih (Kaatib al-Layth ibn Sa'd) narrated to us, (he) said: Abdul Azeez ibn Abdullah ibn Abi Salamah narrated to us, From Humayd at-Taweel, From Anas ibn Maalik [radiallah anhu], From Prophet [peace be upon him]: Pray whatever you get, and complete whatever is missed by you.
Takhreej: ((Saheeh)) See: H. 166.

169.

حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا حَمَّادٌ، بِهَذَا
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Moosa (ibn Ismaa'eel al-Tabauzqi) narrated to us, (he) said: Hammad ibn Salamah narrated to us; he narrates the same [hadeeth].
Takhreej: ((Saheeh)) See: H. 166, 167

170.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعَوْنَ وَأْتُوهَا تَمْشُونَ وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»
Translation: Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abul Yamaan (Al-Hakam bin Naafi') narrated to us, (he) said: Shu'ayb (ibn Abi Hamzah), From (Muhammad bin Muslim ibn Ubaidullah) Az-Zuhri, (he) said: Abu Salamah bin Abdur Rahmaan (ibn Awf) informed me, Verily Abu Hurayrah [radiallah anhu] said: I heard the Apostle of Allah [peace be upon him] saying that: "If the prayer is started do not run for it but just walk for it calmly and pray whatever you get, and complete whatever is missed."
Takhreej: ((Saheeh)) This narration is present in Saheeh Bukhari [9/2 H. 908] with the same chain and text. Imam Muslim [10/2 H. 602] has narrated it from the chain of Imam Zuhri.

171.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا
Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ismaa'eel (Ibn Abi Aways) narrated to us, (he) said: My Brother (Abu Bakr Abdul Hameed ibn Abi Aways) narrated to me, From Sulemaan (Ibn Bilal), From Yahya (ibn Sa'eed al-Ansaari), From (Muhammad ibn Muslim ibn Ubaidullah ibn Abdullah) Ibn Shihaab (az-Zuhri): (he said) Abu Salamah (Ibn Abdur Rahmaan) informed me, Verily Abu Hurayrah [radiallah anhu] said:

I heard the same (hadeeth) from the Prophet [peace be upon him].

Takhreej: ((Saheeh))

See: H. 169.

172.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ اللَّيْثُ: قَالَ حَدَّثَنِي يَزِيدُ بْنُ الْهَادِ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا [ص:45] أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah (Ibn Saalih: Kaatib al-Layth) narrated to us, (he) said: Layth (ibn Sa'd) narrated to us, (he) said: Yazeed ibn (Abdillah) Al-Haad narrated to us, From (Muhammad ibn Muslim ibn Ubaidullah ibn Abdullah) Ibn Shihaab (Az-Zuhri), From Abu Salamah (Ibn Abdur Rahmaan), From Abu Hurayrah [radiallah anhu] (he said), I heard the Apostle of Allah [peace be upon him] saying:

"Pray whatever you get, and complete whatever you missed"

Takhreej: ((Saheeh))

See: H. 169, 170.

173.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Muslamah (Al-Qa'nabi) narrated to us, (he) said: Layth (Ibn Sa'd) narrated to us, (he) said: 'Aqeel (Bin Khaalid) narrated to us, From Ibn Shihaab (Az-Zuhri), (he) said: Abu Salamah bin Abdur Rahmaan informed me, Verily he heard Abu Hurayrah [radiallah anhu], (he) said: The Apostle of Allah [peace be upon him] said:

"Pray whatever you get, and complete whatever is missed."

Takhreej: ((Saheeh))

See: H. 169, 171.

174.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، بِهَذَا

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah Ibn Saalih (Kaatib Al-Layth) narrated to us, (he) said: Al-Layth (Ibn Sa'd) narrated to us, (he) said: Aqeel (Ibn Khaalid) narrated the same hadeeth [meaning the previous hadeeth].

Takhreej: ((Saheeh))

See: H. 169-172.

175.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، بِهَذَا

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Yahya ibn Bukayr narrated to us, (he) said: Al-Layth (Ibn Sa'd) narrated the same hadeeth from Aqeel (Ibn Khaalid). [Meaning the same hadeeth]

Takhreej: ((Saheeh))

See: H. 149, 173.

176.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُلَيْمَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَلُّوا مَا أَدْرَكْتُمْ وَاقْضُوا مَا سُبِقْتُمْ»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad ibn Katheer (Al-'Abdi) narrated to us, (he) said: Sulemaan (Ibn Katheer) informed us, From (Ibn Shihaab) Az-Zuhri, From Abu Salamah (Ibn Abdur Rahmaan), From Abu Hurayrah [radiallah anhu], (he) said: The Prophet [peace be upon him] said:

“Pray whatever you get and complete whatever you missed.”

Takhreej: ((Saheeh))

See: H. 169-174.

177.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَسَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَاقْضُوا»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Aadam (Ibn Abi Ayyaas) narrated to us, (he) said: (Muhammad bin Abdur Rahmaan) Ibn Abi Dhi’b narrated to us, From (Muhammad ibn Muslim ibn Ubaidullah) Az-Zuhri, From (both) Abu Salamah, and Sa’eed ibn al-Musayyab, From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him]:

“Pray whatever you get, and complete whatever is missed.”

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [164/1 H. 636, 9/2 H. 908] with the same chain and text, and Imam Muslim has narrated it from Zuhri [99/2 H. 602].

178.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: أَنْبَأَنَا ابْنُ

عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَاقْضُوا»
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abu Nu'aym (Al-Fadal ibn Dukayn) narrated to us, (he) said: (Sufyaan) Ibn Uyainah informed us, From Zuhri, From Sa'eed ibn al-Musayyab, From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him]: "Pray whatever you get, and complete whatever is missed [from the prayer]."
Takhreej: ((Saheeh)) Imam Daarimi [1286] has narrated this narration from Abu Nau'aym al-Fadal ibn Dukayn.

179.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَلِيٌّ، قَالَ: [ص:46] حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَاقْضُوا»
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ali (Ibn Abdullah al-Madeeni) narrated to us, (he) said: Sufyaan (ibn Uyainah) narrated to us, (he) said: (Muhammad ibn Muslim ibn Ubaidullah) Az-Zuhri narrated to us, From Sa'eed ibn al-Musayyab, From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him] that: "Thus pray whatever you get (from the prayer), and complete whatever is missed."
Takhreej: ((Saheeh))

This narration is narrated in Saheeh Muslim [99/2 H. 602] from the chain fo Sufyaan ibn Uyainah.

180.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ubaidullah(1) narrated to us, (he) said: Al-Layth (ibn Sa'd) narrated to us, (he) said: Yunus (ibn Yazeed al-Ailee) narrated to us, From Ibn Shihaab (Az-Zuhri), From Abu Salamah, From Abu Hurayrah [radiallah anhu], (he) said: I heard the Prophet [peace be upon him] narrating this [hadeeth].

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(1): This is how it is written in the original (nuskha). Perhaps this is Abdullah (Ibn Saalih Kaatib al-Layth), which might have become Ubaidullah after alteration. The narration of Imam Bukhari's teacher Ubaidullah (Ibn Moosa) has also passed in this book, H. 53. Wallahu a'lam

Takhreej: ((Saheeh))

See: H. 175

181.

وَقَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، وَأَبِي سَلَمَةَ

Translation:

And Ibraaheem ibn Sa’d narrated From Zuhri, From Sa’eed (ibn al-Musayyab) and Abu Salamah.
Takhreej: ((Saheeh)) This narration is present in Saheeh Muslim [99/2 H. 602] with the chain of Ibraaheem ibn Sa’d.

182.

وَقَالَ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ
Translation: And Abdur Razzaq (Ibn Hammam) narrated from Ma’mar (Ibn Raashid), (he) From Zuhri, (and he narrated) From Sa’eed (Ibn al-Musayyab).
Takhreej: ((Saheeh)) This narration is present in Sunan Tirmidhi [328] with the chain of Abdur Razzaq.

183.

وَقَالَ مُوسَى بْنُ أَعْيَنَ: أَخْبَرَنِي مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَحْدَهُ
Translation: And Moosa ibn A’yan said: Ma’mar (ibn Raashid) informed me, From Zuhri, he alone has narrated this [hadeeth] from Abu Salamah.
Takhreej: ((Saheeh)) This narration is present in Sunan Tirmidhi [327] from the chain of Ma’mar.

184.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَنْبَأَنَا مَالِكٌ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، وَعَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، أَنَّهُمَا أَخْبَرَاهُ أَنَّهُمَا، سَمِعَا أَبَا هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Yusuf (Taneesi), (he) said: (Imam) Maalik (Ibn Anas) informed us, From 'Alaa ibn Abdur Rahmaan (Ibn Ya'qoob), From his father (Abdur Rahmaan ibn Ya'qoob), and Ishaaq ibn Abdullah, they informed him that they heard Abu Hurayrah [radiallah anhu], (he) said:

Pray whatever you get, and complete whatever is missed.

Takhreej: ((Saheeh))

This narration is present in Muwatta Imam Maalik [68, 69/1 H. 147 bi tahqeeq Shaikh Zubayr]. Imam Ahmed [460/2] has narrated it from the chain of Imam Maalik.

185.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: قَالَ حَدَّثَنَا مَالِكٌ، مِثْلَهُ

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Isma'eel (Ibn Abi Aways) narrated to us, (he) said: (Imam) Maalik narrated to us the

similar hadeeth.

Takhreej: ((Saheeh))

See: H. 183.

186.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ، فَأَتِمُّوا»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qutaybah (Ibn Sa'eed) narrated to us, From Abdul Azeez bin Muhammad (Al-Darawardi), From 'Alaa ibn Abdur Rahmaan (Ibn Ya'qoob), From his father (Abdur Rahmaan Ibn Ya'qoob), From Abu Hurayrah [radiallah anhu], (he) said: The Prophet [peace be upon him] said:

"Pray whatever you get and complete whatever is missed."

Takhreej: ((Saheeh))

This narration is present in Saheeh Muslim [100/2 H. 602/152] from the chain of 'Alaa ibn Abdur Rahmaan

187.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا أَبُو هِلَالٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلِّ مَا أَدْرَكْتَ وَاقْضِ مَا فَاتَكَ»
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Amr ibn Mansoor (Al-Qadaah Al-Qaisee Al-Basri) narrated to us, (he) said: Abu Hilaal (Muhammad bin Saleem ar-Raasibi) narrated to us, From Muhammad ibn Sireen, From Abu Hurayrah [radiallah anhu]: Verily the Prophet [peace be upon him] said: "Pray whatever you get, and complete whatever is missed."
Takhreej: ((Saheeh)) Imam Muslim has narrated it from the chain of Muhammad ibn Sireen as is coming ahead. See: H. 189.

188.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، وَفِي نُسْخَةٍ فِيهَا سَمَاعُ الشَّيْخِ بَدَلَ هُشَيْمٍ إِبْرَاهِيمُ، عَنْ يُونُسَ، وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَلْيُصَلِّ مَا أَدْرَكَ وَلْيَقْضِ مَا سُبِقَ بِهِ»
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ishaaq (Ibn Rahwayh) narrated to us, (he) said: Hushaym (Ibn Bushayr) narrated to us, From Yunus (Ibn Ubayd), and (the narrator said) in one nuskha, the samaa' [affirmation of hearing] of (our) Shaikh is mentioned. Instead of Hushaym, Ibraahem AN Yunus (Ibn Ubayd) and Hushaym (Ibn Hisaan) is present. They [Yunus and Hushaym both] narrate from Muhammad (Ibn Sireen), From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him] that: "Thus pray whatever you get, and complete whatever is left from it."

Takhreej: ((Saheeh))

See: H. 189, 186.

189.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَلْيُصَلِّ مَا أَدْرَكَ وَلْيَقْضِ مَا فَاتَهُ»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Moosa (Ibn Ismaa'eel) narrated to us, (he) said: Hammad (Ibn Salamah) narrated to us, From Ayyub (Ibn Abi Tameemah as-Sakhtiyani), From Muhammad (Ibn Sireen), From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him] that:

"Thus pray whatever you get, and complete whatever is missed."

Takhreej: ((Saheeh))

Its chain is Saheeh. See: H. 186, 189.

190.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَ فُضَيْلُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَمَا أَدْرَكَ فَلْيُصَلِّ، وَمَا سُبِقَهُ فَلْيَقْضِ»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Fudayl ibn 'Iyyaadh narrated, From Hishaam (Ibn Hisaan), From (Muhammad) Ibn Sireen, From Abu Hurayrah [radiallah anhu] (he) said: The Apostle of Allah [peace be upon him] said:

"Thus pray whatever you get, and complete whatever is missed."

Takhreej: ((Saheeh))

Imam Muslim [100/2 H. 602/154] has narrated from the chain of Fudayl ibn Iyyaadh.

Benefits:

In the original (Nuskha) of Juzz al-Qiraat, "Haddathana Fudayl Ibn Iyyaadh" is written, which is wrong. This Fudayl died before the birth of Imam Bukhari. The correct is that, "Haddatha Fudayl ibn Iyyaadh" is mentioned here. Meaning this narration is Mu'allaq. Imam Muslim has mentioned it with chain.

191.

وَرَوَاهُ سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَمَا أَدْرَكَ فَلْيُصَلِّ وَمَا سُبِقَهُ فَلْيَقْضِ» .

Translation:

And Sa'eed (Ibn Abi Aroobah) narrated from Qatadah (Ibn Da'amah), From Abu Raafi' (Nafee' Al-Basri Al-Saa'igh), From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him]:

"Thus pray whatever you get and complete whatever is missed."

Takhreej: ((Saheeh))

The narration of Sa'eed ibn Abi Aroobah is present in Musnad Ahmed [489/2], and Hassan Basri has done the Mutabi'ah of Qatadah. See: Saheeh Ibn Khuzaymah [1646].

192.

قَالَ الْبُخَارِيُّ: وَاحْتَجَّ سُلَيْمَانُ بْنُ حَرْبٍ بِحَدِيثِ أُبَيٍّ فِي الْقِرَاءَةِ، وَلَمْ يَرَ ابْنُ عُمَرَ بِالْفَتْحِ عَلَى الْإِمَامِ بَأْسًا

Translation:

(Imam) Bukhari said: Sulemaan Ibn Harb has taken evidence from the hadeeth of Ubay (Ibn Ka'b), in the issue of Qiraat (Khalf al-Imam) (which mentions of interrupting the Imam during recitation), and (Abdullah) Ibn Umar did not use to feel any harm in interrupting the Imam (to correct his recitation).

Takhreej: ((Saheeh))

The hadeeth of Ubay ibn Ka'b is coming right after this (H. 192), and the Athar of Abdullah ibn Umar [radiallah anhu] is present in Musannaf Ibn Abi Shaibah [73/2 H. 4802], and Musannaf Abdur Razzaq [142/2 H. 2826, 2827], and it is saheeh. See: Benefits of H. 194.

193.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنِ الْجَارُودِ بْنِ أَبِي سَبْرَةَ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ فَتَرَكَ آيَةً فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «أَيُّكُمْ أَخَذَ عَلَيَّ شَيْئًا مِنْ قِرَأَتِي؟» قَالَ أُبَيٌّ: أَنَا، تَرَكْتَ آيَةَ كَذَا وَكَذَا فَقَالَ: «قَدْ عَلِمْتَ أَنْ كَانَ أَخَذَهَا أَحَدٌ عَلَيَّ كَانَ هُوَ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Moosa (Ibn Ismaa'eel) narrated to us, (he) said: Hammad (ibn Salamah) narrated to us, From Thaabit (Ibn Aslam al-Banani), From Al-Jarood ibn Abi Sabrah, From Ubay ibn Ka'b [radiallah anhu] that:

The Prophet [peace be upon him] led the people in prayer, thus he missed one Ayah (due to forgetfulness), so when he completed his prayer, (he) said: "Has anyone of you caught anything [meaning: Mistake] from my recitation?" Ubay [radiallah anhu] said: "I did [He corrected him during the recitation], (because) you missed so and so ayah", so He [peace be upon him] said: "I knew that he [Ubay radiallah anhu] is the one who caught my mistake in the recitation"

Takhreej: ((Saheeh))

Imam Ahmed ibn Hanbal, Abdullah ibn Ahmed ibn Hanbal [142/5], and 'Abd ibn Humayd [Al-Musnad: 174] have narrated it from the chain of Hammad ibn Salamah, and its chain is Hasan.

194.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، عَنْ ذَرٍّ، عَنِ ابْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَرَكَ آيَةً فَقَالَ: «أَفِي الْقَوْمِ أُبَيٌّ؟» فَقَالَ: يَا رَسُولَ اللَّهِ نَعَمْ أَنُسِخَتْ آيَةُ كَذَا وَكَذَا أَمْ نُسِّيتَهَا؟ فَضَحِكَ، فَقَالَ: «بَلْ نُسِّيتُهَا»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abu Nu'aym (Al-Fadal ibn Dukayn) narrated to us, (he) said: Sufyaan (Ibn Sa'eed Ath-Thawri) narrated to us, From Salamah (Ibn Kuhayl), From Dhar (Ibn Abdullah al-Marhabi), From (Sa'eed ibn Abdur Rahmaan) Ibn Abzaa, From his father (Abdur Rahmaan ibn Abzaa) that:

Prophet [peace be upon him] performed the prayer and missed one Ayah (forgetfully), then said: "Is Ubay [radiallah anhu] present in the people?" so they said: "Yes! O Messenger of Allah [peace be upon him], has so and so Ayah been abrogated? Or have you forgotten it?" so He [peace be upon him] smiled and said: "rather I have forgotten."

Takhreej: ((Saheeh))

Imam Ahmed [3/407] and Nasaa'ee [Fadhail as-Sahabah: H. 136] have narrated it from the chain of Sufyaan ibn Sa'eed ath-Thawri. Sufyaan has affirmed [tasrih] his hearing [samaa].

Benefits:

Abdullah ibn Ahmed (123/5) and Ibn Khuzaymah (1647) have narrated the same narration from Sufyaan ath-Thawri with the following chain:

"Haddathana [narrated to us] Salamah bin Kuhayl, An [from] Dhir, An [from] Ibn Abdir Rahmaan ibn Abzaa, An [from] Abeeh [father], An [from] Ubay Ibn Ka'b [radiallah anhu]." This chain is Saheeh.

195.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: أَخْبَرَنِي مَرْوَانُ بْنُ مُعَاوِيَةَ، قَالَ: أَخْبَرَنِي يَحْيَى بْنُ كَثِيرٍ الْكَاهِلِيُّ، قَالَ: أَخْبَرَنِي مِسْوَرُ بْنُ يَزِيدَ الْكَاهِلِيُّ الْأَسَدِيُّ، رَضِيَ اللَّهُ عَنْهُ شَهِدْتُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَرَكَ آيَةً مِنَ الْقُرْآنِ يَقْرَؤُهَا فَقِيلَ لَهُ: آيَةُ كَذَا وَكَذَا تَرَكْتَهَا، فَقَالَ: «فَهَلَّا ذَكَّرْتُمُونِيهَا إِذًا»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Abdil Wahhaab (Ibn al-Hajbi al-Basri) narrated to us, (he) said: Marwaan ibn Mu'awiyah (Al-Fazaari) informed me, (he) said: Yahya ibn Katheer al-Kahli informed me, (he) said: Misawar ibn Yazeed Al-Kahli Al-Asdi [radiallah anhu] informed me:

I was present with the Prophet [peace be upon him], thus he missed one Ayah from the Qur'aan while reciting, so It was said to him: "You have missed so and so Ayah" so he [peace be upon him] said: "thus why didn't you remind me at that point?" [Taareekh Al-

Kabeer: 40/8, with similar meaning]

Takhreej: ((Hasan))

Abu Dawood (907), Abdullah Ibn Ahmed ibn Hanbal (74/4), and Ibn Khuzaymah (1648) have narrated it from the chain of Marwaan ibn Mu'awiyah Al-Fazaari. Ibn Hibban [Mawarid: 378, 379] has classed it Saheeh. [Yahya ibn Katheer is declared siqaah by Ibn Hibbaan and Ibn Khuzaymah].

Benefits:

We get to know from this hadeeth that, correcting the Imam during the aloud recitation, is permissible. Just as correcting the Imam does not negate the ruling of "Ansaat (Silence)"; similarly, reciting Surah Faatihah silently also does not negate the ruling of "Ansaat (Silence)".

196.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مِرْدَاسٍ أَبُو عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِيسَى أَبُو خَلَفٍ الْخَزَّازُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الصُّبْحِ، فَسَمِعَ نَفَسًا شَدِيدًا أَوْ بَهَرًا مِنْ خَلْفِهِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي بَكْرَةَ: «أَنْتَ صَاحِبُ هَذَا النَّفَسِ؟» قَالَ: نَعَمْ، جَعَلَنِي اللَّهُ فِدَاكَ، خَشِيتُ أَنْ تَفُوتَنِي رَكْعَةٌ مَعَكَ فَأَسْرَعْتُ الْمَشْيَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ صَلِّ مَا أَدْرَكْتَ وَاقْضِ مَا سَبَقَ "

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad ibn Mirdaas Abu Abdillah al-Ansaari narrated to us, (he) said: Abdullah ibn Eesaa Abu Khalf al-Khazzaaz narrated to us, From Yunus (Ibn Ubayd), From Hassan (Basri), From Abu Bakrah (Nafee' ibn al-Haarith ibn Kaldah) [radiallah anhu] that:

Verily the Prophet [peace be upon him] led the dawn prayer, and heard a sound of intense (or rapid) breathing or anhelation. When he finished his prayer, (so) he said to Abu Bakrah [radiallah anhu]: "Are you the one who is breathing [rapidly]?" He said: "Yes! May Allah make me sacrifice on you, I feared that I may miss my rak'ah with you, thus that's why I have come walking hurriedly" so the Apostle of Allah [peace be upon him] said: "May Allah make you more keen, don't do it afterwards. Pray whatever you get and complete whatever is missed (from the prayer)."

Takhreej: ((Da'eef))

Its chain is Da'eef. Abu Khalf Abdullah ibn Eesaa Al-Khazzaaz is a Da'eef narrator [Taqreeb at-Tahdheeb: 3524]. Also see: Common books of Asma ur-Rijaal.

This narration has passed before with a brief text and Saheeh chain. H. 135. The text of the narration of Abu Khalf is Munkar.

197.

حَدَّثَنَا مَحْمُودٌ حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَنْبَأَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ وَهْبٍ الثَّقَفِيِّ، قَالَ: [ص:49] كُنَّا عِنْدَ الْمُغِيرَةِ، فَقِيلَ: هَلْ أَمَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدٌ غَيْرُ أَبِي بَكْرٍ؟ قَالَ: «كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ ثُمَّ رَكِبْنَا فَأَدْرَكْنَا النَّاسَ وَقَدْ أُقِيمَتْ فَتَقَدَّمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَصَلَّى بِهِمْ رَكْعَةً وَهُمْ فِي الثَّانِيَةِ، فَذَهَبْتُ أُوذِنُهُ فَنَهَانِي فَصَلَّيْنَا الرَّكْعَةَ الَّتِي أَدْرَكْنَا وَقَضَيْنَا الرَّكْعَةَ الَّتِي سُبِقْنَا»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (Ibn Masarhad) narrated to us, (he) said: Ismaa'eel (Ibn Ibraaheem, Urf: Ibn

Ulaiyyah) narrated to us, (he) said: Ayyub (Ibn Abi Tameemah as-Sakhtiyani) informed us, [From Muhammad ibn Sireen], From Amr ibn Wahab Ath-Thaqafi, (he) said: We were with Mugheerah (Ibn Shu'bah radiallah anhu), it was said that:

"Has the Prophet [peace be upon him] prayed behind anyone other than Abu Bakr (As-Siddique) [radiallah anhu]?" He said: We were once on a journey with the Prophet [peace be upon him], then we rode and reached to the people, and the Iqamah (for prayer) had been established, so Abdur Rahmaan Ibn Awf [radiallah anhu] moved ahead and led one rak'ah to the people. People were in the second rak'ah (when we and Allah's Apostle reached there), I was about to tell him (Abdur Rahmaan ibn Awf) (to move away), but He [peace be upon him] stopped me, so we prayed what got from the rak'ah, and completed what was missed.

Takhreej: ((Saheeh))

Imam Ahmed [244, 249/4], Nasaa'ee [Sunan al-Kubra: 166], and Ibn Khuzaymah [1064] have narrated it from the chain of: "Ismaa'eel Ibn Ulaiyyah, From Ayyub, From Muhammad ibn Sireen, From Amr ibn Wahab". This chain is Saheeh. Its second chain from Ibn Sireen is present in Sunan al-Sughra by Al-Nasaa'ee [Al-Mujtaba: 77/1 H. 109]. That hadeeth is Saheeh and it has a Shaahid in Saheeh Muslim: H. 274.

198.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثنَا عَبْدُ اللَّهِ، قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْغَدَاةَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا، وَمَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad (Ibn Maqatil Al-Marwazi) narrated to us, Abdullah (Ibn al-Mubarak) narrated to us, (he) said: Muhammad ibn (Maisarah) Abi Hafsah (Al-Basri) informed us, From (Muhammad ibn Muslim ibn Ubaidullah) Az-Zuhri, From Abu Salamah (Ibn Abdur Rahmaan), From Abu Hurayrah [radiallah anhu],

Verily the Apostle of Allah [peace be upon him] said: “Whoever catches up with one rak’ah of Asr has caught (with the prayer).”

Takhreej: ((Saheeh))

This narration is present briefly in Saheeh Muslim [103/2 H. 609/164] with the chain of Zuhri.

199.

قَالَ الْبُخَارِيُّ تَابَعَهُ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، وَرَوَاهُ، عَطَاءُ بْنُ يَسَارٍ، وَبُسْرُ بْنُ سَعِيدٍ وَأَبُو صَالِحٍ، وَالْأَعْرَجُ، وَأَبُو رَافِعٍ، وَمُحَمَّدُ بْنُ إِبْرَاهِيمَ، وَابْنُ عَبَّاسٍ عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation:

(Imam) Bukhari said: His (Muhammad ibn Abi Hafsah) Mutabi’ah has been done by Ma’mar (Ibn Raashid) from Zuhri; and ‘Ataa ibn Yasaar, (Busr) Ibn Sa’eed, Abu Saalih (Zakwaan), (Abdur Rahmaan ibn Hurmuz) Al-A’raj, Abu Raafi’ (Nafee’), Muhammad ibn Ibraaheem, and (Abdullah) Ibn Abbaas [radiallah anhu] have narrated this narration from Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him].

Takhreej: ((Saheeh))

The narration of Ma’mar is in Saheeh Muslim. See: H. 197. The takhreej of all the other narrations is given below:

‘Ataa ibn Yasaar: [Bukhari151/1 H. 579, and Muslim: 102/2 H. 608/163]

Busr ibn Sa’eed: [Bukhari: H. 579, and Muslim: H. 608]

Abu Saalih: [Ahmed: 459/2, and Ibn Khuzaymah: 985.

Al-A’raj: [Bukhari: H. 579, and Muslim: 608]

Abu Raafi': [Ahmed: 236 490/2, and Al-Nasaa'ee in Al-Kubra: H. 389]

Muhammad ibn Ibraaheem: I could not find this narration.

Ibn Abbaas: [Muslim: 103/2 H. 608/165].

200.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلَاتَهُ»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abu Nu'aym (Al-Fadal ibn Dukayn) narrated to us, (he) said: Shaibaan (Ibn Abdur Rahmaan Al-Nahwi) narrated to us, From Yahya (Ibn Abi Katheer), From Abu Salamah (Ibn Abdur Rahmaan), From Abu Hurayrah [radiallah anhu], (he) said: The Apostle of Allah [peace be upon him] said:

"Whoever catches up with one rak'ah of Asr before the sun sets, has caught up with the prayer."

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [146/1 H. 556] with the same chain and text.

201

حدَّثنَا مَحْمُودٌ قَالَ: حَدَّثنَا الْبُخَارِيُّ قَالَ: وَيُرْوَى عَنْ عَلْقَمَةَ وَنَحْوِهِ، إِنْ قَرَأَ فِي الْأُخْرَيَيْنِ وَلَمْ يَقْرَأْ فِي الْأُولَيَيْنِ أَجْزَأَهُ وَيُرْوَى أَيْضًا عَنْهُمْ أَنَّهُمْ مَحَوْا فَاتِحَةَ

الْكِتَابِ مِنَ الْمُصْحَفِ هَذَا وَلَا اخْتِلَافَ بَيْنَ أَهْلِ الصَّلَاةِ أَنَّ فَاتِحَةَ الْكِتَابِ مِنْ كِتَابِ اللَّهِ، وَسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَقُّ أَنْ تُتَّبَعَ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَاتِحَةُ الْكِتَابِ هِيَ السَّبْعُ الْمَثَانِي»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: It is narrated from Alqamah and others that If you recite in the last two rak'ahs and don't recite in the first two rak'ahs, it is permissible [to do so], and it is also narrated from them that they had removed Surah Faatihah from (their nuskhas of) Quraan, and there is no dispute among the performers of Salaah (meaning Muslims) that Surah Faatihah is the part of Quraan, and the sunnah of Allah's Apostle is more deserving to be followed, and the Prophet [peace be upon him] said: "Surah Faatihah is Saba' Al-Mathaani [the seven oft recited verses]."

Takhreej: ((Da'eef))

The Athaar of Alqamah [tabi'ee], Ali [radiallah anhu], Abdullah ibn Mas'ood [radiallah anhu], and Ibn al-Aswad [tabi'ee] have passed before with weak chains. [See: Under Hadith # 20]. Therefore the saying of some people that they are Authentic is wrong.

Benefits:

1. The saying of removing Faatihah from the Quraan was not found from any reliable Scholar. May be some Majhool, Jahmi, or Raafidi would have said it in the life time of Imam Bukhari. Wallahu a'lam
2. "Surah Faatihah is the seven oft recited verses", this narration is found in Saheeh Bukhari [20/6 H. 4474, 77/6 H. 4647, 230, 231/6 H. 5006].

202.

قَالَ الْبُخَارِيُّ: إِنِ اعْتَلَّ مُعْتَلٌّ فَقَالَ: إِنَّمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ» ، وَلَمْ يَقُلْ فِي كُلِّ رَكْعَةٍ. قِيلَ لَهُ: قَدْ بَيَّنَ حِينَ قَالَ:

«اقْرَأْ ثُمَّ ارْكَعْ ثُمَّ ارْفَعْ ثُمَّ اسْجُدْ ثُمَّ ارْفَعْ فَإِنَّكَ إِنْ أَتْمَمْتَ صَلَاتَكَ عَلَى هَذَا فَقَدْ تَمَّتْ، وَإِلَّا كَأَنَّمَا تَنْقُصُهُ مِنْ صَلَاتِكَ» ، فَبَيَّنَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ فِيَ كُلِّ رَكْعَةٍ قِرَاءَةً وَرُكُوعًا وَسُجُودًا وَأَمَرَهُ أَنْ يُتِمَّ صَلَاتَهُ عَلَى مَا بَيَّنَ لَهُ فِي الرَّكْعَةِ الْأُولَى وهذا حديث مفسر للصلاة كلها لا لركعة دون ركعة

Translation:

(Imam) Bukhari said: If someone suggests the defect that the Prophet [peace be upon him] has only said that: "There is no prayer without Surah Faatihah", and he [peace be upon him] did not say that none of the rak'ahs is valid. It is said to him that: He [peace be upon him] has made it very clear (evident), (he) said: "Then bow, then prostrate, then prostrate (again), then rise up, thus if you completed your prayer on this method then it is valid; and otherwise, you will likely invalidate your prayer."

The prophet [peace be upon him] has made it clear that qiraat (recitation), ruku, and sujud are in every rak'ah, and he ordered him to finish the prayer on the method which he taught for the first rak'ah, and this hadeeth is explained for all the prayer, not for just any one rak'ah.

Takhreej: ((Saheeh))

See: H. 108.

203.

قَالَ أَبُو قَتَادَةَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْأَرْبَعِ كُلِّهَا

Translation:

And Abu Qatadah [radiallah anhu] said: The Prophet [peace be upon him] used to recite in all the four rak'ahs.

Takhreej: ((Saheeh))

See: H. 19, 238, 286, 288.

Benefits:

In opposition to this Saheeh hadeeth, the Madhab of the Hanafis say that the praying person has the choice to recite or be silent, in the last two rak'ahs. See: Al-Hidaayah (48/1 Chapter: Nawafil) etc. Ashraf Ali Thanvi Deobandi has written that: "If he does not recite Al-hamdu in the last two rak'ahs, rather he only says 'Subhanallah' thrice, it will also be valid. But reciting Al-Hamdu is better, but if he doesn't say anything and stands silent, there is no harm in that also, and the prayer is valid." [Bahishti Zaver: Pg 163, part 2, Chapter: The method of praying obligatory prayer, Chapter 5, Mas'ala number: 17]

204.

فَإِنِ احْتَجَّ بِحَدِيثِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ نَسِيَ الْقِرَاءَةَ فِي رَكْعَةٍ فَقَرَأَ فِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ مَرَّتَيْنِ قِيلَ لَهُ: حَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْسَرُ حِينَ قَالَ: «اقْرَأْ ثُمَّ ارْكَعْ» ، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقِرَاءَةَ قَبْلَ الرُّكُوعِ وَلَيْسَ لِأَحَدٍ أَنْ يَجْعَلَ الْقِرَاءَةَ بَعْدَ الرُّكُوعِ وَالسُّجُودِ خِلَافَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation:

If someone takes the argument from the hadeeth that: "Umar [radiallah anhu] (once) forgot to recite in one rak'ah, so he recited Surah Faatihah twice in the second rak'ah." It is said to him that: The Hadeeth of the Prophet [peace be upon him] is more Mufassar (explained), as he [peace be upon him] said: "Recite, then bow", so the prophet [peace be upon him] has fixed the recitation before the ruku [bowing], and no one after the Prophet [peace be upon him] has the right to place the recitation after the ruku and sujud.

Takhreej: ((Saheeh))

The hadeeth of Umar [radiallah anhu] reciting Surah Faatihah twice in the second

rak’ah is narrated in Musannaf Abdur Razzaq [H. 2751] with the saheeh chain. See: The coming hadeeth: 244.

205.

وَكَانَ عُمَرُ يَتْرُكُ قَوْلَهُ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنِ اقْتَدَى بالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مُقْتَدِيًا بالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُتَّبِعًا لِعُمَرَ وَإِنْ كَانَ عِنْدَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فِيمَا ذُكِرَ عَنْهُ سُنَّةٌ مِنْ [ص:51] النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَظْهَرْ لَنَا، وَبَانَ لَنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِالْقِرَاءَةِ قَبْلَ الرُّكُوعِ فَعَلَيْنَا الِاتِّبَاعُ كَمَا ظَهَرَ قَالَ اللَّهُ تَعَالَى {وَإِنْ تُطِيعُوهُ تَهْتَدُوا} [النور: 54] فَلَا يَكُونُ سُجُودٌ قَبْلَ الرُّكُوعِ وَلَا رُكُوعٌ قَبْلَ الْقِرَاءَةِ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ»

Translation:

And Umar [radiallah anhu] used to leave his saying for the saying of the Prophet [peace be upon him], so whoever obeyed the Prophet [peace be upon him], has obeyed (both) the Prophet [peace be upon him], and Umar [radiallah anhu]. If Umar [radiallah anhu] had a hadeeth from the Prophet [peace be upon him] on this issue, he did not disclose it to us.

We know that the Prophet [peace be upon him] has commanded to recite before the ruku’. Thus abiding by it, as is apparent, is necessary for us. Allah The Most High said: {{If you obey him, you shall be on the right guidance.}} [Noor: 54]

Thus prostrations can not be done before ruku’, and neither can the ruku’ be done before the recitation. The Prophet [peace be upon him] said: “We will start from where Allah has started.”

Takhreej: ((Saheeh))

206.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ»
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Yahya ibn Kaza'ah narrated to us, (he) said: Maalik (Ibn Anas) narrated to us, From Ibn Shihaab (Az-Zuhri), From Abu Salamah ibn Abdir Rahmaan, From Abu Hurayrah [radiallah anhu] that: Verily the Apostle of Allah [peace be upon him] said: "Whoever catches up with one rak'ah of the Prayer, has caught up with the Prayer."
Takhreej: ((Saheeh)) This narration is present in Muwatta Imam Maalik [10/1 H. 14], and Imam Muslim has narrated it from the chain of Imam Maalik [101/2 H. 161, 207], and Imam Bukhari has also narrated it from Imam Maalik. See: the next H. 206.

207.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا مَالِكٌ مِثْلَهُ
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Yusuf (Al-Taneesi) narrated to us, (he) said: Maalik (Ibn Anas) narrated to us the similar hadeeth.

Takhreej: ((Saheeh)) This narration is present in Saheeh Bukhari [151/1 H. 580] with the same chain and text, and this hadeeth is coming ahead in detail: 225. See: H. 205.

208.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَنْبَأَنَا مَالِكٌ، قَالَ ابْنُ شِهَابٍ: «وَهِيَ السُّنَّةُ» قَالَ مَالِكٌ: وَعَلَى ذَلِكَ أَدْرَكْتُ أَهْلَ الْعِلْمِ بِبَلَدِنَا
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Yusuf narrated to us, (he) said: Maalik (Ibn Anas) informed us, Ibn Shihaab (Az-Zuhri) said: "And this is Sunnah." (Imam) Maalik said: I have found the scholars in my country, [agreeing] on this issue.
Takhreej: ((Saheeh)) This saying is also present in Muwatta Imam Maalik [105/1 H. 234].

209.

قَالَ الْبُخَارِيُّ: وَزَادَ ابْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ حُمَيْدٍ، عَنْ قُرَّةَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَقَدْ أَدْرَكَهَا قَبْلَ أَنْ يُقِيمَ الْإِمَامُ صُلْبَهُ» . وَأَمَّا يَحْيَى بْنُ حُمَيْدٍ فَمَجْهُولٌ لَا يُعْتَمَدُ عَلَى حَدِيثِهِ

غَيْرُ مَعْرُوفٍ بِصِحَّةٍ، خَبَرُهُ مَرْفُوعٌ وَلَيْسَ هَذَا مِمَّا يَحْتَجُّ بِهِ أَهْلُ الْعِلْمِ

Translation:

(Imam) Bukhari said: And (Abdullah) Ibn Wahab (Al-Misri) has narrated from Yahya ibn Humayd (Ibn Abi Sufyaan al-Ma'afri), From Qurrah (Ibn Abdur Rahmaan ibn Haywayl), From Ibn Shihaab (Az-Zuhri), From Abu Salamah (Ibn Abdur Rahmaan), From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him] that:

"Thus he caught up with the Imam before he straightened his loin."

Yahya ibn Humayd is Mjahool (unknown). His ahadeeth can not be depended upon. The strength of his Marfoo hadeeth is not known, and the scholars do not take evidence from such hadeeth.

Takhreej: ((Da'eef))

This narration of Abdullah ibn Wahab is present in Saheeh Ibn Hibbaan [Kitaab as-Salaat lahu Ittihaaf al-Maharah: 161/1 Pg 101 H. 20449], Sunan ad-Daraqutni [346/1 H. 1298] Al-Sunan al-Kubra [89/2], Ad-Du'afa by al-Ukaylee [Vol 4 Pg 398], Al-Kaamil by Ibn Adee [2684/7] and Saheeh Ibn Khuzaymah [1595].

Imam Ibn Khuzaymah has kept silence on this hadeeth, which indicates that this hadeeth is Saheeh according to him. The narration which Imam Ibn Khuzaymah brings in his "Mukhtasir al-Mukhtasir min al-Musnad al-Saheeh" meaning Saheeh Ibn Khuzaymah, without any criticizm, then it is Saheeh according to him. Saying or writing that, Ibn Khuzaymah has authenticated it, or Ibn Khuzaymah has declared it Saheeh, regarding such narrations is absolutely Saheeh. This was the method of Scholars and the Muhadditheen. Regarding one hadeeth of Saheeh Ibn Khuzaymah, Muhammad Yusuf Binnori Deobandi wrote that: "and Ibn Khuzaymah has narrated it in his Saheeh, and it is Saheeh according to him." [Ma'arif al-Sunan: Vol 2: Pg 150].

But this narration is Da'eef according to the most correct view. The grave defect in this is that: Qurrah ibn Abdur Rahmaan bin Haywayl is Da'eef according to the Jumhoor of Muhadditheen. His narrations in Saheeh Muslim are in Mutabi'aat. It is written in Tahreer Taqreeb at-Tahdheeb [5541] that: "Qurrah ibn Haywayl has opposed Ma'mar, Maalik, Yunus, and Aqeel etc, therefore his narration is Munkar."

Some people have written regarding Yahya ibn Humayd that: "Imam Haakim has added him in the Siqaat of the people of Basrah" [Mustadrak Haakim: 216/1]. I could not find this tawtheeq in Mustadrak; rather the tawtheeq of another narrator, Yahya ibn Abi Sulemaan, is written, wallahu a'lam, which is rejected against the criticizm of Jumhoor.

210.

وَقَدْ تَابَعَ مَالِكًا فِي حَدِيثِهِ عُبَيْدُ اللَّهِ بْنُ عُمَرَ، وَيَحْيَى بْنُ سَعِيدٍ، وَابْنُ الْهَادِ، وَيُونُسُ، وَمَعْمَرٌ، وَابْنُ عُيَيْنَةَ، وَشُعَيْبٌ، وَابْنُ جَرِيجٍ، [ص:52] وَكَذَلِكَ قَالَ عِرَاكُ بْنُ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَوْ كَانَ مِنْ هَؤُلَاءِ وَاحِدٌ يَحْكُمْ بِخِلَافِ يَحْيَى بْنِ حُمَيْدٍ أُوثِرَ ثَلَاثَةٌ عَلَيْهِ، فَكَيْفَ بِاتِّفَاقِ مَنْ ذَكَرْنَا عَنْ أَبِي سَلَمَةَ وَعِرَاكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ خَبَرٌ مُسْتَفِيضٌ عِنْدَ أَهْلِ الْعِلْمِ بِالْحِجَازِ، وَغَيْرِهَا وَقَوْلُهُ: «قَبْلَ أَنْ يُقِيمَ الْإِمَامُ صُلْبَهُ» لَا مَعْنَى لَهُ وَلَا وَجْهَ لِزِيَادَتِهِ

Translation:

The Mutabi'ah of (Imam) Maalik in his hadeeth, is done by Ubaidullah ibn Umar, Yahya ibn Sa'eed (Al-Ansaari), (Yazeed bin Abdullah) ibn Al-Haad, Yunus (Ibn Yazeed al-Ailee), Ma'mar (Ibn Raashid), (Sufyaan) Ibn Uyainah, Shu'ayb (ibn Abi Hamzah), and (Abdul Malik ibn Abdul Azeez) Ibn Jurayj; and the same is narrated by 'Iraak ibn Maalik from Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him]. If no one of them would have opposed Yahya ibn Humayd, (even then) the narration of three narrators would have the precedence on him. Here (on the contrary), every one is agreed upon, which we have mentioned. Abu Salamah (ibn Abdur Rahmaan) has narrated it from Iraak (ibn Maalk), From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him], and this report is famous (and Mutawaatir) among the Scholars of Hijaaz and others, and his (Yahya Ibn Humayd) saying: "Before straightening of the back of Imam" has no meaning, and there is no reason for his Ziyadah [additional].

Takhreej: ((Saheeh))

A brief takhreej of these narrations is as follows:

Ubaidullah ibn Umar: [See: this book H. 211, and Saheeh Muslim (607)]

Yahya Ibn Sa'eed al-Ansaari: [See: H. 211]

Yazeed ibn Abdullah ibn al-Haad: [See: H. 212]

Yunus ibn Yazeed: [See: H. 211, and Saheeh Muslim 607]

Ma'mar ibn Raashid: [Saheeh Muslim: 607/162]

Sufyaan ibn Uyainah: [Saheeh Muslim: 607]

Shu'aib ibn Abi Hamzah: [See: H. 210]

Ibn Jurayj: [See: H. 216]

'Iraak ibn Maalik: [See: H. 218]

211.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abul Yamaan Al-Hakam bin Naafi' narrated to us, (he) said: Shu'aib (ibn Abi Hamzah) informed us, From (Ibn Shihaab) Az-Zuhri, (he) said: Abu Salamah ibn Abdir Rahmaan informed me, Verily Abu Hurayrah [radiallah anhu] said:

The Apostle of Allah [peace be upon him] said: "Whoever catches up with one rak'ah of the prayer, has caught up with the Prayer."

Takhreej: ((Saheeh))

Its chain is Saheeh.

212.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ بْنِ بِلَالٍ، قَالَ: حَدَّثَنِي أَبُو بَكْرٍ، عَنْ سُلَيْمَانَ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، وَيَحْيَى بْنُ سَعِيدٍ، وَيُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ إِلَّا أَنْ يَقْضِيَ مَا فَاتَهُ»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ayyub ibn Sulemaan ibn Bilaal narrated to us, (he) said: Abu Bakr (Abdul Humayd ibn Abi Aways) narrated to me, From Sulemaan (ibn Hilaal), (he) said: Ubaidullah ibn Umar, Yahya ibn Sa'eed (Al-Ansaari) and Yunus (Ibn Yazeed al-Ailee) informed me, From Ibn Shihaab (az-Zuhri), From Abu Salamah (Ibn Abdur Rahmaan), From Abu Hurayrah [radiallah anhu] that:
Verily the Apostle of Allah [peace be upon him] said: "Whoever catches up with one rak'ah of prayer has caught up [with the prayer], except that he will complete what he missed."

Takhreej: ((Saheeh))

See: H. 210.

213.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ الْهَادِ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ»

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah (Ibn Saalih: Kaatib al-Layth) narrated to us, (he) said: Layth ibn Sa'd narrated to us, (he) said: Yazeed (Ibn Abdullah) Ibn al-Haad narrated to me, From Ibn Shihaab (az-Zuhri), From Abu Salamah (Ibn Abdur Rahmaan), From Abu Hurayrah [radiallah anhu], (he) said:

I heard Allah's Apostle [peace be upon him], he said: "Whoever catches up with one rak'ah of the Prayer, has surely caught up with the Prayer."

Takhreej: ((Saheeh))

See: H. 210, 211.

Note: 'Some people' have written that: "Not only that Imam Bukhari is a Mudallis, but he also used to narrate from the narrators, who are not Saheeh according to him." [Juzz Al-Qira'ah with the Alterations of Al-Okarwi: Pg 127 H. 235]

Whereas Imam Iraaqi has strictly refuted the accusation of Tadlees from Imam Bukhari, and wrote that: "And Bukhari is not a Mudallis" [Al-Taqiyeed wal Aizaah Sharh Muqaddimah Ibn as-Salaah: Pg 34].

Imam Abu Muhammad Abdur Rahmaan ibn Abi Haatim ar-Raazi said: "Ahmed ibn Mansoor Al-Marwazi has narrated, (he) said: I heard Salamah ibn Sulemaan, (he) said: Abdullah ibn al-Mubaarak said: 'My companions used to stop me in narrating from Abu Haneefah, because he took the book of Muhammad ibn Jaabir from Hammad ibn Abi Sulemaan, and narrated it from Hammad, and he had not heard it from Hammad'" [Al-Jarh wal-Ta'deel: 450/8]

Its chain is Saheeh. Ahmed ibn Mansoor is "Al-Imam Al-Muhaddith Al-Siqah" [Siyar A'lam al-Nabula: 388/12]. Salamah ibn Sulemaan Al-Marwazi is "Siqah Haafidh" [Al-Taqreeb: 2493]. Muhammad ibn Jaabir Al-Yamaani himself used to say that: "Abu Haneefah has stolen from me the books of Hammad" [Al-Jarh wal Ta'deel: 450/8, Chain: Saheeh]. We got to know that due to this reason Imam Abu Haneefah was a Mudallis. It should be kept in mind that Ibn al-Mubaarak abandoned narrating from Abu Haneefah at the later part of his age [Al-Jarh wal Ta'deel: 449/8] Tha's why there is no narration of him in his books from Abu Haneefah.

214.

دَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَنْبَأَنَا عَبْدُ

اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا أَبُو [ص:53] سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً وَاحِدَةً فَقَدْ أَدْرَكَهَا»
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad ibn Maqatil (Al-Marwazi) narrated to us, (he) said: Abdullah (Ibn al-Mubarak) informed us, (he) said: Yunus (Ibn Yazeed) informed us, From (Ibn Shihaab) Az-Zuhri, (he) said: Abu Salamah ibn Abdir Rahmaan informed us, Verily Abu Hurayrah [radiallah anhu] said: I heard Allah's Apostle [peace be upon him] saying: "Whoever catches up with one rak'ah of Prayer, has caught up with the Prayer."
Takhreej: ((Saheeh)) Imam Muslim [102/2 H. 607] has narrated it from the chain of Yunus ibn Yazeed al-Ailee.

215.

قَالَ مُحَمَّدٌ الزُّهْرِيُّ: وَنَرَى لِمَا بَلَغَنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ: «مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً وَاحِدَةً فَقَدْ أَدْرَكَ»
Translation: Muhammad (Ibn Muslim ibn Ubaidullah) Az-Zuhri said: We think that it has reached to us from the Apsotle of Allah [peace be upon him] that: "Verily whoever catches up with one rak'ah of Jumu'ah has caught up [with the Jumu'ah]."
Takhreej: ((Saheeh)) This narration is Mursal, but Ibn Maja [1123] has narrated from the chain: "Zuhri, From

Saalim, From Ibn Umar" with the similar meaning. It also has other Shwaahid [supporting evidences], and it is Saheeh with those Shawaahid.

Benefits:

It is written in Saheeh Ibn Khuzaymah that:

"قال الزهري، فنرىٰ أن الصلوة الجمعة من ذلك فإذا أدرك منها ركعة فليصل إليها أخرىٰ"

[[١٨٤٩ ح ١٧٣/٣"

216.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ.

Translation:

Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Muhammad (Al-Musnadi) narrated to us, (he) said: Uthmaan ibn Umar (Ibn Faaras) narrated to us, (he) said: Yunus (Ibn Yazeed) narrated to us, From (Ibn Shihaab) Az-Zuhri, From Abu Salamah (Ibn Abdur Rahmaan), From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him], the similar hadeeth. [See: H. 214]

Takhreej: ((Saheeh))

See: H. 210, 213.

217.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ»
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Saalih (kaatib al-Layth) narrated to us, (he) said: Layth (Ibn Sa'd) narrated to me, (he) said: Yunus (Ibn Yazeed) narrated to me, From Ibn Shihaab (Az-Zuhri), (he) said: Abu Salamah (Ibn Abdur Rahmaan) informed me, Verily Abu Hurayrah [radiallah anhu] informed him, (he) said: I heard the Apsotle of Allah [peace be upon him] saying that: "Whoever catches up with one rak'ah of the prayer has caught up [with the Prayer]".
Takhreej: ((Saheeh)) The chain of this narration is Saheeh. See: H. 210, 213, 215, 216.

218.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَهَا»
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad ibn Ubaid narrated to us, (he) said: Muhammad ibn Salamah (Al-Maradi)

narrated to us, From Muhammad ibn Ishaaq (Ibn Yasaar), From Yazeed ibn Habeeb Al-Misri, From 'Iraak ibn Maalik, From Abu Hurayrah [radiallah anhu], (he) said:

The Prophet [peace be upon him] said: "Whoever catches up with one rak'ah of the prayer, has caught up [with the prayer]."

Takhreej: ((Saheeh))

Imam Ahmed ibn Hanbal [265/2 H. 7584] has narrated it from Muhammad ibn Ubaid. This narration is Saheeh with the Shawaahid.

219.

قَالَ الْبُخَارِيُّ: مَعَ أَنَّ الْأُصُولَ فِي هَذَا عَنْ الرَسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَغْنِيَةٌ عَنْ مَذَاهِبِ النَّاسِ قَالَ الْخَلِيلُ بْنُ أَحْمَدَ: يُكْثِرُ الْكَلَامُ لِيُفْهَمَ، وَيُقَلَّلُ لِيُحْفَظَ

Translation:

(Imam) Bukhari said: With this, the narrations narrated from the Prophet [peace be upon him] regarding this [issue], are rich [superior] from the Madhabs of the people; and Khaleel ibn Ahmed (Al-Farahidi al-Nahwi) said: "Plenty of speech is given to get something understood, but a little speech is required to get something memorized."

220.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ» . وَلَمْ يَقُلْ: «مَنْ أَدْرَكَ الرُّكُوعَ أَوِ السُّجُودَ أَوِ التَّشَهُّدَ

Translation:

And the Prophet [peace be upon him] said: "Whoever catches up with one rak'ah of the

Prayer, has caught up [with the prayer].” He [peace be upon him] did not say that whoever catches up with ruku’, or sujud, or Tashahhud [has caught up with the prayer].

Takhreej: ((Saheeh))

See: H. 217 etc.

Benefis:

It is not proven from any Saheeh Hadeeth, or a Proven Ijmaa’ that the one who catches up in ruku’ has catched up the rak’ah. “Some people” claim Ijmaa on this issue even after the truth being revealed to them, which is Mardood.

221.

وَمِمَّا يَدُلُّ عَلَيْهِ قَوْلُ ابْنِ عَبَّاسٍ: " فَرَضَ اللَّهُ عَلَى لِسَانِ نَبِيِّكُمْ صَلَاةَ الْخَوْفِ رَكْعَةً

Translation:

And the evidence for this is the hadeeth of (Abdullah) Ibn Abbaas [radiallah anhu] that: “Allah has made one rak’ah of Salaat al-Khauf [the fear prayer], obligatory through the tongue of your Prophet [peacebe upon him]”

Takhreej: ((Saheeh))

This narration is coming ahead. H. 226.

222.

وَقَالَ ابْنُ عَبَّاسٍ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخَوْفِ بِهَؤُلَاءِ رَكْعَةً،

وَبِهَؤُلَاءِ رَكْعَةً، فَالَّذِي يُدْرِكُ الرُّكُوعَ وَالسُّجُودَ مِنْ صَلَاةِ الْخَوْفِ وَهِيَ رَكْعَةٌ لَمْ يَقُمْ قَائِمًا فِي صَلَاتِهِ أَجْمَعَ وَلَمْ يُدْرِكْ شَيْئًا مِنَ الْقِرَاءَةِ

Translation:

And (Abdullah) Ibn Abbaas [radiallah anhu] said: The Prophet [peace be upon him] led them [first group] a rak’ah in Fear, and led them [second group] the other rak’ah. Thus whoever catches up with ruku’ and sujud in the fear prayer, and it is one rak’ah, he has not done (any) qiyaam in all his prayer, and neither did he get anything from the recitation.

Takhreej: ((Saheeh))

This narration is narrated at length in Saheeh Bukhari [Vol 2 Pg 18 H. 944], and Sunan Nasaa’ee [169/3 H. 1534, 1535] etc.

223.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ صَلَاةٍ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهِيَ خِدَاجٌ» وَلَمْ يَخُصَّ صَلَاةً دُونَ صَلَاةٍ

Translation:

And the Prophet [peace be upon him] said: “Every prayer in which there is no recitation of Surah Faatihah, is Khidaaj [Invalid, Incomplete].” He [peace be upon him] did not exclude any specific prayer.

Takhreej: ((Saheeh))

See: H. 14, 85.

224.

وَقَالَ أَبُو عُبَيْدٍ يُقَالُ: أَخْدَجَتِ النَّاقَةُ إِذَا أَسْقَطَتْ وَالسَّقْطُ مَيِّتٌ لَا يُنْتَفَعُ بِهِ

Translation:

And Abu Ubaid (Al-Qaasim ibn Salaam) said: The she-Camel did Khidaaj, when she aborted the (dead) baby. 'Al-Saqat' refers to a dead (body) which is not beneficial.

Takhreej: ((Saheeh))

It is written in Qamoos ul-Waheed that: "خداج۔۔۔۔۔خداجا": Naaqis (Defective), Incomplete".... اخداج الصلوۃ: "Not praying correctly, Lacking in some Arkaan [pillars]" [Pg: 413] It is obvious that the prayer which lacks its Rukn [pillar], is invalid. Ibn Abdul Barr Al-Andalusi [D: 463 H] wrote:

"Khidaaj refers to aberrance and damage" [Al-Istadhkaar: 448/1 H. 161] It is obvious that an aberrant prayer is Invalid.

Imam Ibn Abdul Barr [rahimahullah] has refuted those people who say that a Naaqis prayer is valid, and he has declared this saying "Aberrant Magisterialness" [Same Reference].

So we now know that, here what is meant by damage is the Dhaati damage. To see the refutation of those who say that it refers to Sifaati Damage, see: Tozeeh al-Kalaam: Vol 1 Pg 178, 187.

From a previous hadeeth [108], it becomes very clear that Naaqis refers to the damage of Arkaan [pillars], which is a proof of Prayer being invalid.

225.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَنْبَأَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ» وَعَنْ مَالِكٍ سَمِعَ أَنَّهُ كَانَ يَقُولُ: «مَنْ أَدْرَكَ مِنْ صَلَاةِ الْجُمُعَةِ رَكْعَةً فَلْيُصَلِّ إِلَيْهَا أُخْرَى»

وَقَالَ ابْنُ شِهَابٍ: وَهِيَ السُّنَّةُ
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah ibn Yusuf (Al-Taneesi) narrated to us, (he) said: Maalik (Ibn Anas) informed us, From Ibn Shihaab (Az-Zuhri), From Abu Salamah (Ibn Abdur Rahmaan), From Abu Hurayrah [radiallah anhu], Verily the Apostle of Allah [peace be upon him] said: "Whoever catches up with one rak'ah of the Prayer has caught up with the prayer." It is narrated from Maalik, that he heard (Zuhri) saying: "Whoever catches up with one rak'ah of the Friday prayer, should read the second rak'ah too", and Ibn Shihaab (Az-Zuhri) said: "And this is Sunnah."
Takhreej: ((Saheeh)) This narration is present in Saheeh Bukhari [Vol 1 Pg 151 H. 580] briefly with the same chain. See: H. 206, 207.

226.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ: حَدَّثَنَا بُكَيْرُ بْنُ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً»
Translation: Mahmood (Ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abu Nu'aym (Al-Fadal ibn Dukain) narrated to us, (he) said: Abu Awaanah (Al-Wadaah ibn Abdullah) narrated to us, (he) said: Bukayr ibn al-Akhnas narrated to us, From Mujaahid (Ibn Jabar), From (Abdullah) Ibn Abbaas, (he) said: "Through the tongue of your Prophet [peace be upon him], Allah has made four rak'ahs obligatory in Al-Khadar [Home and the surrounding areas], Two rak'ahs in the Journey, and one rak'ah in Fear."

Takhreej: ((Saheeh))

Imam Muslim [143/2 H. 287/5, 6] has narrated it from Abu Awaanah Al-Yashkari.

Benefits:

Imam Baihaqi said:

"Abu Sa'eed bin Amr informed us, (he) said: Abul Abbaas (Al-Asim) narrated to us, (he) said: Rabee' (bin Sulemaan) informed us, (he) said: Ash-Shafi'ee said: No one's prayer is valid until he recites Surah Faatihah in each rak'ah, whether he is Imam, or Muqtadi [follower], whether Imam is reciting out loud or silently, It is necessary for the Muqtadi to recite Surah Faatihah in (both) loud and silent (prayers). Rabee' (ibn Sulemaan) said: 'This is the last saying of Imam Shafi'ee, which was heard from him.'"

Its chain is Saheeh.

Abu Sa'eed Muhammad ibn Moosa ibn al-Fadal Al-Seerfi Nishaburi is: "Al-Shaikh Al-Siqah Al-Ma'moon" [Siyar A'laam al-Nabula: 350/17]

Abul Abbaas (Muhammad ibn Ya'qoob al-Asim) is: "Al-Imam, Al-Siqah, and Muhaddith of the East." [Tadhkiratul-Huffaadh: 860/3 T. 835]

Rabee' bin Sulemaan Al-Muraadi is: "Saahib ash-Shafi'ee: Siqah". [Taqreeb at-Tahdheeb: 1894]

Imam Tirmidhi said:

And this is the saying of Maalik ibn Anas, Ibn al-Mubaarak, Shafi'ee, Ahmed, and Ishaaq (ibn Rahwayh). They were of the view to recite behind the Imam. [H. 311. Also see: Al-Illal al-Tirmidhi: Pg 889]

On the contary, Some people have narrated from Imam Ahmed, that he said:

"There is the consensus of the People that it is regarding the Prayer?" [Masaa'il Abu Dawood: Pg 31]

This is what we call "Istifhaam Inkaari" [its meaning is explained below], because Imam Ahmed himself is in the favor of reciting behind the Imam; and In the narration of Ishaaq ibn Mansoor, he used to allow reciting faatihah behind the Imam in the loud prayers during the pause before the recitation [The same book: Under Pg 31]. Sahabah, Tabi'een, Imam Shafi'ee, and others are in the favor of reciting Faatihah behind the Imam; therefore the claim of Ijmaa against it is wrong. It is necessary for the Ijmaa to be established that not a single Sahih ul-Aqeedah Muslim should disagree with it, but here on the contrary the groups of people are in the favor of reciting behind the Imam. Ibn Hazam has narrated from Imam Ahmed with a Saheeh chain that: "Whoever claimed

Ijmaa (on disputed issues) is a liar." [Al-Muhalla: Vol 10 Pg 422 Mas'la: 2025]. Since the scholars have differences of opinions on reciting behind the Imam, therefore claiming Ijmaa on this issue is absolutely impossible. Therefore, the saying of Imam Ahmed is based on (Mahmool), that he has done Istifhaam Inkaari [meaning explained below] by saying "The people are agreed upon".

[Meaning of "Istifhaam Inkaari": a rhetoric question which necessitates negation, as in saying: "What is the joy of life in oldage?" meaning: There is no joy.]

227.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا حَيْوَةُ بْنُ شَرِيحٍ، قَالَ: حَدَّثَنَا ابْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ عَبْدِ اللَّهِ بْنِ [ص:55] عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ: «قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَامَ النَّاسُ مَعَهُ وَكَبَّرُوا مَعَهُ وَرَكَعَ وَرَكَعَ نَاسٌ مِنْهُمْ ثُمَّ سَجَدَ وَسَجَدُوا مَعَهُ ثُمَّ قَامَ الثَّانِيَةَ فَقَامَ الَّذِينَ سَجَدُوا مَعَهُ وَحَرَسُوا إِخْوَانَهُمْ وَأَتَتِ الطَّائِفَةُ الْأُخْرَى فَرَكَعُوا وَسَجَدُوا مَعَهُ وَالنَّاسُ كُلُّهُمْ فِي صَلَاةٍ وَلَكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضًا»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Haywat b. Shurayh narrated to us, (he) said: (Muhammad) b. Harb (Al-Abrash al-Khaulaani) narrated to us, From (Muhammad b. Al-Waleed) al-Zubaydi, From (Ibn Shihaab) Az-Zuhri, From Ubaidullah b. Abdullah b. Utbah, From (Abdullah) ibn Abbaas [radiallah anhu] that:

Once the Prophet [peace be upon him] stood up [to lead the fear prayer] and the people stood behind him. People said Takbeer (Allahu-Akbar) with him. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second Raka'h and those who had prayed the first Raka left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer but they were guarding one another during the prayer.

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [18/2 H. 944] with the same chain and text.

228.

قَالَ الْبُخَارِيُّ: وَكَذَلِكَ يُرْوَى عَنْ حُذَيْفَةَ، وَزَيْدِ بْنِ ثَابِتٍ، وَغَيْرِهِمْ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهَؤُلَاءِ رَكْعَةً وَبِهَؤُلَاءِ رَكْعَةً

Translation:

(Imam) Bukhari said: And similarly it is narrated from Khuzayfah (b. al-Yamaan), Zayd b. Thaabit, and others [radiallah anhum] that the Prophet [peace be upon him] led them [first party] a rak'ah, and led the other people [second party] a rak'ah.

Takhreej: ((Saheeh))

The brief takhreej of these narrations is as follows:

Khuzayfah b. Al-Yamaan: [Abu Dawood: 1246, Al-Nasaa'ee: 167, 168/3 H. 1530, 1531, Ibn Khuzaymah: 1343, and Ahmed: Vol 5 Pg 385, 399]

Zyad b. Thaabit: [Al-Nasaa'ee: 168/3 H. 1532, Ibn Khuzaymah: 1343, and Ahmed: 183/5]

229.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بكر بْنِ أَبِي الْجَهْمِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Al-Qutaybah narrated to us, (he) said: Sufyaan narrated to us, [From Abu Bakr b. Abi Al-Jaham], From Ubaidullah b. Abullah (b. Utbah b. Mas'ood), From Ibn Abbaas [radiallah anhu], he narrates the same hadeeth from the Prophet [peace be upon him]. [See: 227]

Takhreej: ((Saheeh))

This narration is present in Sunan an-Nasaa'ee [169/3

230.

قَالَ أَبُو عَبْدِ اللَّهِ الْبُخَارِيُّ: وَقَدْ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْوِتْرُ رَكْعَةٌ

Translation:

Abu Abdullah Al-Bukhari said: "The Prophet [peace be upon him] has commanded to pray one rak'ah of Witr."

Takhreej: ((Saheeh))

See the coming hadeeth: 231.

231.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنِيهِ يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: أَخْبَرَنِي عَبْدِ اللَّهِ ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا أَرَادَ أَنْ يَنْصَرِفَ، فَلْيُوتِرْ بِرَكْعَةٍ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said:

Yahya b. Sulemaan narrated to me, (he) said: Abdullah b. Wahab informed me, (he) said: 'Amr b. Al-Haarith informed me, From Abdir Rahmaan b. Al-Qaasim, From his Father (Qaasim b. Muhammad b. Abu Bakr) From (Abdullah) b. Umar, Verily the Prophet [peace be upon him] said:

"The night prayer is offered as two rak'ahs followed by two rak'ahs, thus if you want to finish it, pray only one rak'ah."

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [30/2 H. 993] with the same chain and text.

232.

قَالَ الْبُخَارِيُّ: وَهُوَ فِعْلُ أَهْلِ الْمَدِينَةِ، فَالَّذِي لَا يُدْرِكُ الْقِيَامَ وَالْقِرَاءَةَ فِي الْوِتْرِ صَارَتْ صَلَاتُهُ بِغَيْرِ قِرَاءَةٍ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ»

Translation:

(Imam) Bukhari said: And this is the action of people of Madeenah.Thus the one who does not get Qiyaam and Qiraat in the Witr, his prayer is without the Qiraat and the Prophet [peace be upon him] said: "There is no prayer without Surah Faatihah."

Takhreej: ((Saheeh))

See: H. 2

Benefits:

Abdullah b. Umar al-Madani prayed only one rak'ah of Witr [Athaar as-Sunan: 602 with reference to Sa'een b. Mansoor], Uthmaan b. 'Affaan Al-Madani prayed one Witr [Same: 604, (and said: Its chain is Hasan)], Aamir ash-Sha'bi said: "Aal Sa'd, and Aal Abdullah b. Umar used to say salaam in every rak'ah of Witr, and used to pray one witr. [Meaning: everyday they used to say salaam after praying one rak'ah of witr.]" [Ibn Abi Shaibah:

292/2 H. 6812, Chain: Saheeh]

It is obvious that Abdullah b. Umar Al-Muhaajir [radiallah anhu] did not used to go out of Madeenah to pray witr. Therefore, this saying of Imam Maalik that, "And we do not act upon this" is meant for his local Mosque, or his surrounding area, not the whole Madeenah; or he might mean by this that we should read two rak'ahs before one witr. Tirmidhi said: "And Maalik, Shafi'ee, Ahmed, and Ishaaq (b. Rahwayh) are of the same view." [H. 461]. Imam Tirmidhi [rahimahullah] has mentioned the omitted chains of Imam Maalik in the beginning of the book Al-Ilaal al-Sagheer, which are Saheeh [Pub. Darussalam: Pg 889]. Ibn Rashad Al-Qurtbui Al-Maaliki has written without any chain that Imam Maalik used to consider three rak'ahs of witr, Mustahab, between which he used to say salaam. [Bidayatal-Mujtahid: 200/1] This also stenghtens the previous meaning.

Khaleel Ahmed Saharanpuri Deobandi wrote that: "One rak'ah of witr is proven from the authentic ahadeeth; and Abdullah b. Umar, Ibn Abbaas and others have affirmed it, and this is the Madhab of Imam Maalik, Shafi'ee, and Ahmed, so criticizing it would be considered as if criticizing all of them….." [Baraheen Qati'ah: Pg 7]

Now here we present a brief observation of the mockeries of "some people":

"The people of Madeenah used to consider the three rak'ah witr as tailess or a sliced prayer." [Sharh Ma'ani al-Athaar by Al-Tahawi: 197/1]. In its chain, Sufyaan b. Uyainah is present who is mudallis; therefore this narration is Da'eef due to his tadlees. Some People have interpreted by "saying salaam in between the witr", which is invalid, and is also against the explanation of At-Tahawi.

The Seven Fuqaha used to say that, "The Witr are three, don't say salaam in it except in the end." [Tahawi: 207/1]. In it, the narrator, Abul 'Awaam Muhammad b. Abdullah b. Abdul Jabbar Al-Maraadi is Majhool ul-Haal. It is also confirmed in Kashful Astaar An Rijaal Ma'ani ul-Athaar [Pg 93].

The sayings of Umar b. Abdul Azeez and Qaasim b. Muhammad do not prove the opposition of one witr.

According to Ahle-Hadeeth, three witr are saheeh, and one witr is also saheeh. It should be kept in mind that the method of praying three witr with one salaam is that we should not sit for tashahhud in the second rak'ah. See: Musannaf Abdur Razzaq [4669], and Al-Sunan al-Kubra by Al-Baihaqi. [28, 29/3].

233.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ،

عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ [ص:56] أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا قَالَ الْإِمَامُ {غيْرِ الْمَغْضُوبِ عَلَيْهِمْ، وَلَا الضَّالِّينَ} [الفاتحة: 7] فَقُولُوا: آمِينَ " وَيُرْوَى عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ismaa'eel (b. Abi Aways) narrated to us, (he) said: Maalik (b. Anas) narrated to us, From Sumay the slave of Abu Bakr, From Abu Saalih as-Sammaan (Zakwaan), From Abu Hurayrah [radiallah anhu]:

Verily the Apostle of Allah [peace be upon him] said: When the Imam says: {{Ghairil Maghdoobi Alaihim waladdaalleen}}, say: 'Ameen'. And the same narration is also narrated from Sa'eed al-Maqburi, From Abu Huryrah [radiallah anhu], From the Prophet [peace be upon him].

Takhreej: ((Saheeh))

This narration is present in Muwatta Imam Maalik [87/1 H. 192] with the same chain and text. Imam Bukhari [198/1 H. 782, 21/6 H. 4475] has narrated it from the chain of Imam Maalik.

I could not find the chain of Sa'eed al-Maqburi, From Abu Hurayrah [radiallah anhu].

234.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ حُجْرِ بْنِ عَنْبَسٍ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَمُدُّ بِهَا صَوْتَهُ آمِينَ إِذَا قَالَ: {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ، وَلَا الضَّالِّينَ} [الفاتحة: 7] "

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah b. Yusuf (al-Taneesi) narrated to us, (he) said: Sufyaan (b. Sa'eed ath-Thawri) narrated to us, From Salamh b. Kuhayl, From Hujr b. 'Anbas, From Waa'il b. Hujr [radiallah anhu], (he) said:

I heard the Prophet [peace be upon him]: He used to lengthen his voice with Ameen, when saying, {{Ghairil Maghdoobi Alaihim waladdaalleen}}.

Takhreej: ((Saheeh))

Abu Dawood [932] and Tirmidhi [248] have narrated it from Sufyaan ath-Thawri with similar meaning. And Tirmidhi said: "Hasan" [And Daraqutni authenticated it: 234/1], and Ibn Hajar [Al-Talkhees al-Habeer: 236/1], It is written in the narration of Ali b. Saalih [Siqah] that: "thus he raised his voice with Ameen." [Abu Dawood: 933]. Its chain is Saheeh.

Benefits:

Yahya b. Sa'eed al-Qattaan has also narrated it from Sufyan ath-Thawri, and Yahya only narrates those narrations from Ath-Thawri in which he has affirmed [tasrih] his hearing [samaa]. See: Noor ul-Ainain: Pg 128, and Al-Kifayah: Pg 362, Secondly, the narrations of Sufyaan ath-Thawri are always affirmed on hearing from Salamah b. Kuhayl. See: Noorul Ainain: Pg 128, and Illal Al-Kabeer by Tirmidhi: 966/2, and Al-Tamheed: 34/1. To see the rong accusation of Tadlees on Imam Bukhari, see: H. 212.

235.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، وَقَبِيصَةُ، قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، عَنْ حُجْرٍ، عَنْ وَائِلِ بْنِ حُجْرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ، وَقَالَ ابْنُ كَثِيرٍ: رَفَعَ بِهَا صَوْتَهُ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad b. Katheer (Al-Abdi) and Qabeesah (b. Uqbah) narrated to us, they said:

Sufyaan (ath-thawri) narrated to us, From Salamah b. Kuhayl, From Hujr (b. Anbas), From Waa'il b. Hujr, he narrated from the Prophet [peace be upon him] the similar hadeeth.

And (Muhammad) ibn Katheer said: He [peace be upon him] raised his voice with it.

Takhreej: ((Saheeh))

Abu Dawood [932] has also narrated it from Muhammad b. Katheer Al-Abdi. See: H. 234, and Al-Qaul ul-Mateen fil Jaher bitAmeen by Shaikh Zubair Ali Zai: Pg 25.

Benefits:

There is a narration narrated from Imam Shu'bah against this narration, which is Shaadh (Da'eef). See: Al-Taareekh al-Kabeer by Al-Bukhari [73/3], and Al-Qaul ul-Mateen. Imam Muslim said: "And Shu'bah was mistaken in this hadeeth, when he said: 'Wa Akhfa Sautah'" [Kitaab al-Awwal min Kitaab al-Tamiyeez: Pg 39 H. 36]. Imam Muslim further said: (Meaning) "The narrations of saying Ameen loudly are Mutawaatir." [Same: Pg 40 H. 38] walhamdulillah. It is written in Sharh Ma'ani al-Athaar [140/1] that it is narrated from Umar and Ali [radiallah anhu] that they did not used to say Ameen loudly. Its chain is Da'eef, Abu Sa'd al-Baqaal is Da'eef Mudallis, and is narrating with "AN". The second narrator, Abu Bakr b. Ayyaash, is also Da'eef according to the most authentic saying. See: Noorul Ainain: Pg 181, 187.

236.

حَدَّثَنَا مَحْمُودٌ، قَالَ: أَنْبَأَنَا أَبُو دَاوُدَ، قَالَ: أَنْبَأَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ، قَالَ: سَمِعْتُ أَبَا عَلْقَمَةَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا قَالَ الْإِمَامُ {وَلَا الضَّالِّينَ} [الفاتحة: 7] فَقُولُوا: آمِينَ "

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Mahmood (b. Ghailaan) narrated to us, (he) said: Abu Dawood (Sulemaan b. Dawood al-Tiyaalsi) informed me, (he) said: Shu'bah (b. Al-Hajjaj) informed us, From Ya'laa b. Ataa, (he) said: I heard Abu Alqamah Al-Haashmi [The slave of Bani Haashim, Al-Faarsi, Al-Misri], From Abu Hurayrah [radiallah anhu], From the prophet [peace be

upon him] that:

“When the Imam says: {{waladdalleen}}, say: Ameen.”

Takhreej: ((Saheeh))

This narration is present in Musnad Abu Dawood al-Tiyaalsi [2577], and Imam Muslim [1835/33] has narrated it breifly from the chain of Shu’bah.

Benefits:

It is narrated in Saheeh Bukhari [Book of Adhaan before H. 780] and others that, “’Ataa said: Ameen is a Du’aa, Ibn az-Zubayr and his Muqtadis (followers) said Ameen until the similar voices rose in the Mosque.” We get to know from this that the famous companion of the Messenger of Allah [peace be upon him], Abdullah b. Az-Zubayr and his followers, used to say Ameen loudly and no other companion has disagreed with this act. Therefore, there is the consensus (Ijmaa) of Sahabah on the permissibility of Ameen bil Jaher, and that the voices should be raised with Ameen in the Mosque, and that Ameen is a Du’aa which is read loudly.

It is narrated in Saheeh Ibn Khuzaymah [287/1 H. 572]:

“When (Abdullah) Ibn Umar used to be with the Imam, (so the Imam) used to read Surah Faatihah, then when the people would say Ameen, (Abdullah) Ibn Umar (also) used to say Ameen, and he use to consider it Sunnah.”

The chain of this narration is Hasan Lidhatih. Usamah b. Zayd al-Laythi is Hasan ul-Hadeeth. The summary of one narration in Sunan Ibn Maja [H. 856] is that the Jews feel jealous on saying Ameen. Al-Mundhiri and Al-Busayri have authenticated it [Al-Qaul ul-Mateen fil Jaher bitAmeen by Shaikh Zubair: Pg 42]. The people who despite being Muslims feel jealous and abhorred, for saying Ameen. Regarding those people, Imam Ibn Khuzaymah said: (meaning) “Such people are the followers of Jews in this action.” [Saheeh Ibn Khuzaymah: 287/1 Before H. 574]

237.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، قَالَ:
حَدَّثَنَا ابْنُ أَبِي حَاتِمٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: " إِذَا قَرَأَ الْإِمَامُ

بِأُمِّ الْقُرْآنِ فَاقْرَأْ بِهَا وَاسْبُقْهُ، فَإِنَّهُ إِذَا قَالَ {وَلَا الضَّالِّينَ} [الفاتحة: 7] قَالَتِ الْمَلَائِكَةُ: آمِينَ، مَنْ وَافَقَ ذَلِكَ قَمِنٌ أَنْ يُسْتَجَابَ لَهُمْ "
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad b. Ubaidullah (b. Muhammad b. Zayd b. Abi Zayd Al-Qarshi Al-Umwi Abu Thaabit) narrated to me, (he) said: (Abdul Azeez) Ibn Abi Haazim narrated to us, From 'Alaa (b. Abdur Rahmaan), From His Father (Abdur Rahmaan b. Ya'qoob), From Abu Hurayrah [radiallah anhu], (he) said: When the Imam recites Surah Faatihah, you recite it too, and finsih it before the Imam, thus verily when he says: {{Waladdaalleen}}, The angels says: "Ameen", and if the Ameen of any of you coincides with that of the Angels then he is more deserving that his du'aa be accepted.
Takhreej: ((Saheeh)) Its chain is Saheeh, Naimwi Hanafi said in Athaar as-Sunan: "And its chain is Hasan." [H. 358] See: H. 283.
Benefits: This narration teaches that, According to the Sahabah, Muqtadi must read Surah Faatihah behind the Imam, and it should be finished before the Imam, but one disrespectful, and Impudent person wrote that: "whoever recites Faatihah before the Imam is a Donkey." [Juz al-Qira'ah with the Tahqeeq and Alterations of Ameen Okarwi: Pg 137]

238.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّث أَبَانُ بْنُ يَزِيدَ، وَهَمَّامُ بْنُ يَحْيَى وَ[حرب] بْنِ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي

الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ وَفِي الْأُخْرَيَيْنِ بِأُمِّ الْكِتَابِ، فَكَانَ يُسْمِعُنَا الْآيَةَ» حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا هَمَّامٌ، بِهَذَا
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abaan b. Yazeed (al-'Ataar), Hammam b. Yahya, and (Harb) bin Shaddaad narrated, From Yahya b. Abi Katheer, From Abillah b. Abi Qatadah, From his Father (Abu Qatadah radiallah anhu) (he) said: The Apostle of Allah [peace be upon him] used to read Surah Faatihah, and another Surah in the first two rak'ahs of Zuhr and Asr, and (he) used to recite Surah Faatihah (only) in the last two rak'ahs. He [peace be upon him] (sometimes) used to recite one Ayah to us. Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Moosa (b. Ismaa'eel Al-Tabauzqi) narrated to us, (he) said: Hammam (b. Yahya) narrated to us, the same hadeeth.
Takhreej: ((Saheeh)) A brief Takhreej of this narration is as follows: Abaan b. Yazeed al-'Ataar: [Saheeh Muslim (37/2 H. 451/155) Hammam b. Yahya: [Saheeh Muslim, the same reference] See: H. 239, 288. Harb b. Shaddad: [Ahmed: (309/5)]
Benefits: Imam Bukhari has narrated it from the chain of Yahya b. Abi Katheer in his Al-Jaami Al-Saheeh. [193/1 H. 769]

قَالَ الْبُخَارِيُّ: وَرَوَى نَافِعُ بْنُ يزِيْدٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي سُلَيْمَانَ الْمَدَنِيُّ، عَنْ زَيْدِ بْنِ أَبِي عَتَّابٍ، وَابْنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ: «إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا وَلَا تَعُدُّوهَا شَيْئًا» وَيَحْيَى مُنْكَرُ الْحَدِيثِ رَوَى عَنْهُ أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ، وَعَبْدُ اللَّهِ بْنُ رَجَاءٍ الْبَصْرِيُّ مَنَاكِيرَ وَلَمْ يَتَبَيَّنْ سَمَاعُهُ مِنْ زَيْدٍ وَلَا مِنِ ابْنِ الْمَقْبُرِيِّ، وَلَا تَقُومُ بِهِ الْحُجَّةُ

Translation:

(Imam) Bukhari said: Narrated Naafi' b. Yazeed and said: Yahya b. Abi Sulemaan Al-Madani narrated to me, From Zayd b. Abi 'Attab, and (Sa'eed) b. (Abi Sa'eed) Al-Maqburi, From Abu Hurayrah [radiallah anhu], he narrates it as Marfoo', [meaning from the prophet [peace be upon him] that:

When you come to pray and we are in the prostration, then prostrate, and do not count them.

Yahya (b. Abi Sulemaan) is Munkir ul-Hadeeth. Abu Sa'eed the Slave of Bani Haashim, and Abdullah b. Rajaa Al-Basri have narrated Munkir narrations from him. He did not affirm his hearing from Zayd (b. Abi 'Ataab), and neither did he affirm it from Ibn al-Maqburi, and the evidence is not taken from [his narrations].

Takhreej: ((Da'eef))

See: H. 238, 288.

Benefits:

The narration of Yahya b. Abi Sulemaan is present in Sunan Abu Dawood [893], Saheeh Ibn Khuzaymah [57, 58/3 H. 1622], Sunan ad-Daraqutni [347/1 H. 1299], Mustadrak Al-Haakim [216, 273/1], and Al-Sunan Al-Kubra by Al-Baihaqi [89/2], from the chain of Naafi' b. Yazeed.

Imam Ibn Khuzaymah said:

"My heart is not satisfied on this chain, because I do not know Yahya b. Abi Sulemaan with regards to any Jarh and Ta'deel."

Imam Haakim has classed this narration as Authentic, and has declared Yahya b. Abi

Sulemaan Siqah, due to no criticizm being found on him, and Dhahabi has followed him in Talkhees ul-Mustadrak, while in another place, he said, while opposing Imam Haakim that:

"Yahya is Munkir ul-Hadeeth, Bukhari has classed him so", (532/2). Both the sayings of Dhahabi being contradictory become neutral. See: Mizaan al-I'tidaal (552/2), and Noorul Ainain (Pg 61).

After narrating the Jarh of Imam Bukhari on Yahya, Haafidh Ibn Hajr said:

"The Jarh of the Imam like Imam Bukhari is enough for him to be considered Majrooh." [At-Haaf Al-Maharah: 640, 641/14 H. 18389], and that's why Haafidh Ib Hajr has written in Taqreeb at-Tahdheeb [7565] that: "He is Layyin ul-Hadeeth."

The summary is that, this narration is Da'eef due to Yahya b. Abi Sulemaan, for more details see: Nayl ul-Awtaar (H. 893)

In Muwatta Imam Maalik, there is a saying narrated from Abu Hurayrah, without any chain that:

"من أدرك الركعة فقد أدرك السجدة"

Its chain is Da'eef due to Inqitaa' (disconnection) and Balaghaat. "Some People" have changed the wording of this Da'eef narration by writing:

"من أدرك الركوع فقد أدرك السجدة"

240.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْحَكَمِ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عَبْدِ الْعَزِيزِ، قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، قَالَ: حَدَّثَنِي عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: " أَلَا أُعْطِيكَ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غُفِرَ لَكَ ذَنْبُكَ؟ قَالَ: تُصَلِّي أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً " فَذَكَرَ صَلَاةَ التَّسْبِيحِ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said:

Bishr b. al-Hakam (b. Habeeb al-Nishaburi) narrated to us, (he) said: Moosa b. Abdul Azeez (Abu Shu'ayb al-Qanbaari) narrated to us, (he) said: Al-Hakam b. Abaan narrated to us, (he) said: Ikrimah (the slave of Ibn Abbaas) narrated to me, From Ibn Abbaas [radiallah anhu] that: Verily the Apostle of Allah [peace be upon him] said to Abbaas b. Abdul Mutlib [radiallah anhu]: "Should I not give you [a thing]? If you do it, all your sins will be forgiven. Read four rak'ahs; and in each rak'ah recite Surah Faatihah, and another surah, then he described the prayer of Tasbeeh [to him]"
Takhreej: ((Hasan)) Abu Dawood [1297], Ibn Maja [1387], and Ibn Khuzaymah [1216] have narrated from the chain of Abdur Rahmaan b. Bishr b. Al-Hakam, From Moosa b. Abdul Azeez. This chain is Hasan Lidhatih, and it also has strong shawaahid. Therefore this narration is Saheeh with its shawaahid. See: The Musnad book of Muhammad b. Ali b. Tolon Ad-Dimashqi "Al-Tarsheeh' Libayaan Salaat Al-Tasbeeh" with Tahqeeq. Walahmdulillah
Benefits: Salaat Tasbeeh is a supererogatory prayer. When Surah Faatihah is recited in this prayer, then reciting it in the Obligatory prayer would be more important, whether it is Imam, Muqtadi, or Munfarid. Therefore, the reasoning of reciting Faatihah behind the Imam from this hadeeth is absolutely Saheeh.

241.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: " كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ يُكَلِّمُ أَحَدُنَا أَخَاهُ فِي حَاجَتِهِ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ} [البقرة: 238] فَأَمَرَنَا بِالسُّكُوتِ "
Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (b. Masarhad) narrated to us, (he) said: Yahya (b. Sa'eed Al-Qattan) narrated to us, From Ismaa'eel b. Abi Khaalid, From Al-Haarith b. Shubayl, From Abu 'Amr (Sa'd b. Ayyaas) Ash-Shaybani, From Zayd b. Arqam [radiallah anhu], (he) said:

We used to speak while praying, and one of us would tell his needs to his companions, till the verse, {{guard strictly your prayers, especially the middle Salaat, and stand before Allah with obedience}} (2.238) was revealed. After that we were ordered to remain silent [while praying].

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [38/6 H. 4534] with the same chain and text, and Imam Muslim [71/2 H. 539/35] has narrated it from the chain of Ismaa'eel b. Abi Khaalid.

Benefits:

Zayd b. Arqam is one of the companions from Madeenah [radiallah anhu]. Therefore, we come to know that speaking while praying was allowed, before the coming of the Prophet [peace be upon him] to Madeenah. The verse: {{and when the Quran is recited, thus listen to it, and be silent}} is a Makki verse with agreement. Therefore, If we take the meaning of 'reciting Faatihah behind the Imam' from this verse, then if after the Nuzool of this verse in Makka, the recitation of Faatihah was prohibited, then how did the chating while praying remain permissible, for which the Madani verse {{and stand before Allah with obedience}} was revealed?

The truth is that the verse, {{and when the quraan is recited}} neither forbids chating while praying, nor reciting Faatihah behind the Imam. Therefore, it is not correct to present this verse against Faatihah.

242.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ عِيسَى: عَنْ إِسْمَاعِيلَ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، قَالَ لِي زَيْدُ بْنُ أَرْقَمَ: وَقَالَ الْبُخَارِيُّ، وَقَالَ الْبَرَاءُ: «أَلَا أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ، فَقَرَأَ فِي صَلَاتِهِ» وَرَوَى أَبُو إِسْحَاقَ عَنِ الْحَارِثِ سُئِلَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ عَمَّنْ لَمْ يَقْرَأْ، فَقَالَ: «أَتِمَّ الرُّكُوعَ وَالسُّجُودَ وَقُضِيَتْ صَلَاتُكَ» وَقَالَ شُعْبَةُ: لَمْ يَسْمَعْ أَبُو إِسْحَاقَ مِنَ الْحَارِثِ إِلَّا أَرْبَعَةً لَيْسَ هَذَا فِيهِ، وَلَا تَقُومُ بِهِ الْحُجَّةُ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ibraaheem b. Moosa (b. Yzeed b. Zadaan Ar-Raazi Al-Faraa) narrated to us, (he) said: Eesaa (b. Yunus b. Abi Ishaaq) narrated to us, From Ismaa'eel (b. Abi Khaalid), From Al-Haarith b. Shubayl, From Abu 'Amr Ash-Shaibaani (Sa'd b. Ayyaas), (he) said: Zayd b. Arqam [radiallah anhu] told me.

And Al-Bukhari said: And Baraa' (b. Aazib) [radiallah anhu] said: Should I not lead you the prayer of the Apostle of Allah [peace be upon him]? Thus he recited in the prayer. And Abu Ishaaq (Amr b. Abdullah as-Sabi'ee) narrated from Haarith (b. Abdullah b. Al-Awr) that: Ali [radiallah anhu] was asked about a man who did not recite, so he said: "let him complete his ruku' and sujud and his prayer is complete."

Shu'bah (b. Al-Hajjaj) said: Abu Ishaaq (as-Sabi'ee) only heard four ahadeeth from Haarith (Al-Awr), and this is not one of them, and it is not taken as evidence.

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [78/2 H. 1200] in detail with the same chain and text, and Imam Muslim has narrated it from the chain of Eesaa b. Yunus. See: H. 241.

Benefits:

1. The narration of Bara b. Aazib [radiallah anhu] is present in Musnad Ahmed [288/4 H. 18736] with a Hasan chain.
2. The narration of Abu Ishaaq as-Sabi'ee is present in Musannaf Abdur Razzaq [125/2 H. 2756] and Musannaf Ibn Abi Shaibah [397/1 H. 4009], and Baihaqi has pointed towards it in Al-Sunan al-Kubra [383/2]. Its chain is severely weak due to Haarith Al-Awr. This person is a raafidi and is accused of lying. See: Mizaan al-I'tidaal [435/1 T. 1627] etc. "Some people" have classed the hadeeth of Haarith Al-Awr to be Saheeh or Hasan which is wrong.

243.

وَيُرْوَى عَنْ أَبِي سَلَمَةَ، صَلَّى عُمَرُ رَضِيَ اللَّهُ عَنْهُ وَلَمْ يَقْرَأْ فَلَمْ يَعُدَّهُ وَهُوَ مُنْقَطِعٌ لَا يُثْبَتُ
Translation: And it is narrated from Abu Salamah (b. Abdur Rahmaan) that: Umar [radiallah anhu] prayed and did not recite, thus he did not repeat his prayer. This narration is Munqati' and is not proven.
Takhreej: ((Da'eef)) See: Al-Sunan Al-Kubra by Al-Baihaqi [381/347/2], Musannaf Abdur Razzaq [2748], Musannaf Ibn Abi Shaibah [396/1 H. 4006], and Sharh Ma'ani ul-Athaar by Al-Tahawi [411/1] All of them are from the route of Muhammad b. Ibraaheem At-Taymee, From Abu Salamah b. Abdur Rahmaan, Imam Nawawi said: "Verily It is Da'eef, because Abu Salamah and Muhammad b. Ali did not meet Umar" [Al-Majmoo': 330/3], and Ibn Hajar said: "Abu Salamah did not meet Umar." [At-haaf al-Maharah: 406/12]

244.

وَيُرْوَى عَنِ الْأَشْعَرِيِّ، عَنْ عُمَرَ، أَنَّهُ أَعَادَ وَيُرْوَى عَنْ عَبْدِ اللَّهِ بْنِ حَنْظَلَةَ، عَنْ عُمَرَ، أَنَّهُ نَسِيَ الْقِرَاءَةَ فِي رَكْعَةٍ مِنَ الْمَغْرِبِ فَقَرَأَ فِي الثَّانِيَةِ مَرَّتَيْنِ
Translation: And it is narrated from (Ziyaad b. Iyyaadh) Al-Asha'ri that: Umar rehearsed [his prayer], and it is narrated from Abdillah b. Hanzalah (b. Abi Aamir Ar-Raahib) that: Umar [radiallah anhu] fogot to recite in a raka'ah of Maghrib, so he recited [surah faatihah] twice in the second rak'ah.

Takhreej: ((Saheeh)) The following is the breif takhreej of these narrations: Ziyaad b. Iyyaadh al-Asha'ri: [Al-Taareekh al-Kabeer by Al-Bukhari (365/3) and Bbaiahqi has narrated it from his in Al-Sunan Al-Kubra [382/2]. Abdullah b. Hanzalah: [Abdur Razzaq in Al-Musannaf (122/2 H. 2751), Chain: Saheeh] See: H. 203.
Benefits: It has many shawaahid in Musannaf Abdur Razzaq [2755], Musnnaf Ibn abi Shaibah [397/1 H. 4012], and Al-Sunan al-Kubra by Al-Baihaqi, with which this narration is Hasan. Ibn al-Tarkamani Al-Hanafi has narrated from Ibn Abdul Barr in Al-Istidhkaar that: **"والصحيح عن عمر أنه أعاده الصلوة"** And the correct thing (proven) from Umar is that, he repeated his prayer. [Al-Johar al-Naqi: 382/2]

245.

وَحَدِيثُ أَبِي قَتَادَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْبَهُ أَنَّهُ قَرَأَ فِي الْأَرْبَعِ كُلِّهَا وَلَمْ يَدَعْ فَاتِحَةَ الْكِتَابِ
Translation: And the Hadeeth of Abu Qatadah [radiallah anhu] from the Prophet [peace be upon him] is befitting, which says that He [peace be upon him] recited in all four rak'ahs, and did not leave Surah Faatihah.

Takhreej: ((Saheeh))

See: H. 238.

246.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: [ص:59] «إِنَّكُمْ مَا اخْتَلَفْتُمْ فِي شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ وَإِلَى مُحَمَّدٍ»

Translation:

And the Prophet [peace be upon him] said: "In whatsoever you differ, the verdict therein belongs to Allah and Muhammad."

Takhreej: ((Da'eef Jiddan))

The chain of this narration is severely weak due to Katheer b. Abdullah Al-Awfi. Katheer is accused of lying and a Matrook narrator. See: Taqreeb at-Tahdheeb [5617] with Al-Tahreer [193, 194/3], Mizaan al-I'tidaal, and Tahdheeb at-Tahdheeb etc.

Benefits:

The meaning of this narration is absolutely correct, because Allah (swt) said:

{{وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ}} [Shura: 10]

(And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge)

And Allah also said:

{{فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ}} [Nisaa: 59]

((And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger)

So we get to know that refering to Allah (Qur'aan) and his Messenger [peace be upon him] (Hadeeth) is the Deen of Islaam.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا. وَقَالَ الْأَعْجَرُ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ: رَأَيْتُ زَيْدَ بْنَ ثَابِتٍ يَرْكَعُ وَهُوَ بِالْبَلَاطِ لِغَيْرِ الْقِبْلَةِ حَتَّى دَخَلَ فِي الصَّفِّ وَقَالَ هَؤُلَاءِ: إِذَا رَكَعَ لِغَيْرِ الْقِبْلَةِ لَمْ يُجْزِهِ وَقَالَ أَبُو سَعِيدٍ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُطِيلُ فِي الرَّكْعَةِ الْأُولَى وَقَالَ بَعْضُهُمْ: لِيُدْرِكَ النَّاسُ الرَّكْعَةَ الْأُولَى وَلَمْ يَقُلْ: يُطِيلُ الرُّكُوعَ وَلَيْسَ فِي الِانْتِظَارِ فِي الرُّكُوعِ سُنَّةٌ
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ibraaheem b. Al-Mundhir (Al-Hazaami) narrated to me, (he) said: Ishaaq b. Ja'far b. Muhammad (Al-Alwi) narrated to us, (he) said: Katheer b. Abdullah b. Amr (b. Awf) narrated to me, From his Father (Abdullah b. Amr), From his grandfather (Amr b. Awf Al-Muzni) [radiallah anhu] that: The Prophet [peace be upon him] narrated this hadeeth (H. 246). And (Abdur Rahmaan b. Hurmuz) Al-A'raj narrated from Abu Salamah b. Sahl [radiallah anhu] that: I saw Zayd b. Thaabit [radiallah anhu] in Balaat (a place) bowing in the direction other than the Qiblah, until he entered in the saff (row) (by walking to it), and these people say that: bowing in [the direction] other than the Qiblah is not permissible; And Abu Sa'eed (Al-Khudri) [radiallah anhu] said: The Prophet [peace be upon him] used to elongate the first rak'ah, and some (narrators) said: (he used to do so) so that they (the people) may catch up in the first rak'ah, and they did not say that he used to elongate the ruku (bowing), and waiting in the ruku' is not sunnah.
Takhreej: ((Da'eef)) See: H. 246
Benefits:

1. The narration of Zayd b. Thaabit [radiallah anhu] that he bowed in the direction other than the Qiblah, was not found, wallahu a'lam.
2. The narrations, whose chains are not found, have the ruling of Mardood (rejected).
3. The narration of Abu Sa'eed Al-Khudri [radiallah anhu] is coming ahead. See: H. 248.

248.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ:حَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ قَزَعَةَ، قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، فَقَالَ: إِنَّ «صَلَاةَ الْأُولَى كَانَتْ تُقَامُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَخْرُجُ أَحَدُنَا إِلَى الْبَقِيعِ، يَقْضِي حَاجَتَهُ ثُمَّ يَأْتِي مَنْزِلَهُ فَيَتَوَضَّأُ ثُمَّ يَجِيءُ إِلَى الْمَسْجِدِ فَيَجِدُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا فِي الرَّكْعَةِ الْأُولَى»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abdullah b. Muhammad (Al-Musnadi) narrated to me, (he) said: Bishr b. as-Sari narrated to us, (he) said: Mu'awiyah (b. Saalih) narrated to us, From Rabi'ah b. Yazeed, From Qaz'ah, (he) said: I came to Abu Sa'eed Al-Khudri [radiallah anhu] so he said:

The first (Noon) prayer would start, and one of us would go to Baqee' and, having relieved himself, would come to his home, then perform ablution and go too the mosque, and (he would find) The Messenger of Allah [peace be upon him] in the first rak'ah.

Takhreej: ((Saheeh))

This narration is present in Saheeh Muslim with the chain of: "Mu'awiay b. Saalih from Rabi'ah (b. Yazeed), From Qaz'ah (b. Yahya), From Abu Sa'eed al-Khudri [radiallah

anhu]”

Distortion has occured in this chain of Juz al-Qira’ah, whose correction is done through Saheeh Muslim. Walhamdulillah

249.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيِّبِ، وَأَبُو سَلَمَةَ [ص:60] بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «تفْضُلُ صَلَاةَ الْجَمِيعِ بِخَمْسٍ وَعِشْرِينَ جَزَاءً، وَيَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ {وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} [الإسراء: 78]

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abul Yamaan (Al-Hakam b. Naafi’) narrated to us, (he) said: Shu’ayb (b. Abi Hamzah) narrated to us, From (Ibn Shihaab) Az-Zuhri, (he) said: Sa’eed b. Al-Musayyab and Abu Salamah b. Abdur Rahmaan narrated to us, Verily Abu Hurayrah [radiallah anhu] said:

I heard the Apostle of Allah [peace be upon him] saying: “The prayer said in congregation is twenty five times more excellent [than the prayer said by a single person]; and the angels of the night and the angels of the day meet together in the Fajr prayer” then Abu Hurayrah [radiallah anhu] said: “recite it as you like: {{Surely the recital of the Quran at dawn is witnessed}} [Bani Israa’eel: 78]”

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [166/1 H. 468] with the same chain and text, and Imam Muslim [122/2 H. 649/246] has narrated it from the chain of Abul Yamaan briefly.

250.

وَتَابَعَهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَابْنِ الْمُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Translation: And Ma'mar (b. Raashid) has done his (Shu'ayb b. Abi Hamzah) Mutabi'ah by narrating it from Az-Zuhri, From Abu Salamah and Ibn al-Musayyab, From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him].
Takhreej: ((Saheeh)) The narration of Ma'mar is present in Saheeh Muslim. See: H. 249.

251.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ " {وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} [الإسراء: 78] قَالَ: «تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ubayd b. Asbaat (b. Muhammad) narrated to us, (he) said: My Father (Asbaat b. Muhammad) narrated to us, (he) said: (Sulemaan b. Mahraan) Al-A'mash narrated to us, From Abu Saalih (Zakwaan), From Abu Hurayrah [radiallah anhu]: (He narrated) From the Prophet [peace be upon him] regarding the saying (of Allah): {{and recite the Qur'an in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed}}, He [peace be upon him] said: "The angels of day and the angels of night witness it."

Takhreej: ((Saheeh))

Tirmidhi [3135], Ibn Maja [670], and An-Nasaa'ee [Al-Kubra: 11293] have narrated it from the chain of Ubayd b. Asbaat, and Ahmed [474/2 H. 10137] from the chain of Asbaat b. Muhammad. And Tirmidhi said: "Hasan Saheeh". [And Ibn Khuzaymah authenticated it (1474)], and Al-Haakim [211/1] declared it to be on the conditions set by Bukhari and Muslim, and Dhahabi followed him in that. This narration is Saheeh with its Shawaahid.

252.

وَرَوَى شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ قَوْلَهُ.

Translation:

And Shu'bah (b. Al-Hajjaj) has narrated (this narration) from Sulemaan (b. Mahraan Al-A'mash), From Zakwaan (Abu Saalih), From Abu Hurayrah [radiallah anhu] as his saying.

Takhreej: ((Da'eef))

I did not find this saying with the chain. Wallahu a'lam.

253.

وَقَالَ عَلِيُّ بْنُ مُسْهِرٍ، وَحَفْصٌ وَالْقَاسِمُ بْنُ يَحْيَى عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، وَأَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation:

Ali b. Mushir, Hafs (b. Giyaath), and Qaasim b. Yahya (b. 'Ataar) has narrated from A'mash, From Abu Saalih, From Abu Sa'eed (Al-Khudri), and Abu Hurayrah [radiallah anhum], From the Prophet [peace be upon him].

Takhreej: ((Saheeh))

See: H. 251. The narration of Ali b. Mushir is present in Sunan Tirmidhi (3135).

بَابُ لَا يُجْهَرُ خَلْفَ الْإِمَامِ بِالْقِرَاءَةِ

Recitation should not be done aloud behind the Imam

254.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: حَدَّثَنَا النَّضْرُ، قَالَ: أَنْبَأَنَا يُونُسُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ،

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَوْمٍ كَانُوا يَقْرَؤُونَ الْقُرْآنَ فَيَجْهَرُونَ بِهِ: «خَلَطْتُمْ عَلَيَّ الْقُرْآنَ»وَكُنَّا نُسَلِّمُ فِي الصَّلَاةِ، فَقِيلَ لَنَا: «إِنَّ فِي الصَّلَاةِ لَشُغْلًا»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad b. Muqatil (al-Marwazi) narrated to us, (he) said: Nadr (b. Shumayl) narrated to us, (he) said: Yunus (b. Ishaaq) informed us, From Abu Ishaaq, From Abul Ahwas, From Abdullah (b. Mas'ood) [radiallah anhu], (he) said:

The Prophet [peace be upon him] said to those people who were reciting the Quraan out loud (behind the Imam): "You puzzled the (recitation of) Quraan upon me."

And we used to say salaam in the prayer (to each other), then it was to us that: "Verily attentiveness is in the prayer."

Takhreej: ((Hasan))

The narration is present in Sunan Ibn Maja [1019] very breifly from the chain of Nadr b. Shumayl. Ahmed has narrated it from the chain of Yunus b. Abi Ishaaq, its chain is Da'eef due to the tadlees of Abu Ishaaq as-Sabi'ee, but its meaning is proven from the other ahadeeth. Therefore this narration is Hasan with its shawaahid.

Benefits:

The above narration is present in Sunan ad-Daraqutni [341/1 H. 1276] with a Saheeh chain from Al-Nadr b. Shumayl. The following is its wording:

قال رسول الله صلى الله عليه وسلم لقوم كانوا يقرءون القرآن فيجهرون به، [خلطتم علي القرآن] وكنا نسلم فى الصلوة فقيل لنا، [إن في الصلوة شغلاً

255.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يُوسُفَ، قَالَ: أَنْبَأَنَا

عبيدُ اللَّهِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِأَصْحَابِهِ، فَلَمَّا قَضَى صَلَاتَهُ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ، فَقَالَ: «أَتَقْرءونَ فِي صَلَاتِكُمْ وَالْإِمَامُ يَقْرَأُ؟» فَسَكَتُوا فَقَالَهَا ثَلَاث مَرَّاتٍ، فَقَالَ قَائِلٌ أَوْ قَائِلُونَ: إِنَّا لَنَفْعَلُ قَالَ: «فَلَا تَفْعَلُوا وَلْيَقْرَأْ أَحَدُكُمْ بِفَاتِحَةِ الْكِتَابِ فِي نَفْسِهِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Yahya b. Yusuf (Al-Zami) narrated to us, Ubaidullah (b. Amr al-Raqi) informed us, From Ayyub (b. Abi Tameemah As-Sakhtiyani), From Abu Qilabah (Abdullah b. Zayd Al-Jarmi), From Anas [radiallah anhu] that:

Verily the Prophet [peace be upon him] led his companions in prayer, thus when he finished his prayer, he said while facing towards them: “Do you recite in your prayer when the Imam is reciting?” thus they remained silent, so he [peace be upon him] asked this three times. Thus one or many people said: “Certainly we do so.” He [peace be upon him] said: “thus do not do so, and everyone of you should recite Surah Faatihah to your self (silently).”

Takhreej: ((Saheeh))

Daraqutni [340/1 H. 1273], and Baihaqi [Kitaab al-Qiraat: Pg 72 H.140] have narrated it from the chain of Yahya b. Yusuf Al-Zami; and Baihaqi [Sunan al-Kubra: 166/2] Ibn Hibbaan [Mawarid: 458, 459], and Abu Ya’la [Al-Musnad: 187, 188/5 H. 2805] have narrated it from the chain of Ubaidullah b. Amr al-Raqi.

Benefits:

The chain of this narration is rigorously authentic according to the principles of hadeeth. Al-Raqi is reliable according to the Jumhoor (Majority). It is not proven that Abu Qilabah Tabi’ee is a Mudallis. See: Kawakib al-Duriyyah (Pg 23), Al-Jarh wat-Ta’deel (58/5), Haafidh Ibn Hibban has classed it Mahfoodh (preserved), and Haithami has said that “all its narrators are Siqah (reliable)” [Majma Az-Zawaid: 110/2]. Moreover See: H. 67.

One narrator has narrated this narration as half-cut, [See: At-haaf al-Maharah: 76/2] regarding whose chain, Muta’assub Hanafi Ainee said: “It is Saheeh on the conditions set by Al-Bukhari” [See: Amaani al-Ahbaar: 147/3] Whereas this chain is narrated from: “Ubaidullah b. Amr, From Ayyub, From Abu Qilabah, From Anas” [Amaani al-Ahbaar

Sharh Ma’ani al-Athaar].

When Ahle-Hadeeth present the same chain in which the permissibility of reciting Faatihah behind the Imam is mentioned, then according to the Munkireen of Faatihah Khalf ul-Imam, Ubaidullah in its chain becomes “Wahmi, and erroneous”, and Abu Qilabah becomes Mudallis. This indicates that just like the nation of Shu’ayb [alaihissalam], their criteria for selling and buying is also different.

256.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا حَمَّادُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِيَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Moosa (b. Ismaa’eel) narrated to us, (he) said: Hammad (b. Salamah) narrated to us, From Ayyub (as-Sakhtiyani), From Abu Qilabah (Abdullah b. Zayd al-Jarmi), he narrates from the Prophet [peace be upon him] that Faatihah should be recited.

Takhreej: ((Saheeh))

Baihaqi [Sunan al-Kubra: 166/2] has narrated it from the chain of Abu Salamah Moosa b. Ismaa’eel. Abu Qilabah has narrated this narration of Faatihah Khalf ul-Imam from Muhammad b. Abi Aisha. [Sunan al-Kubra by Al-Baihaqi: 66/2 and Al-Taareekh al-Kabeer by Al-Bukhari: 207/1].

The previous hadeeth: 255, is its excellent shaahid (support). See: H. 67.

Note: It is narrated in one Mursal narration of Abu Qilabah in Musannaf Ibn Abi Shaibah [374/1 H. 3757] that:

“إن كنتم لا بد فاعلين فليقرأ أحدكم فاتحة الكتاب في نفسه”

This narration is Da’eef due to being Mursal. The words of “**إن كنتم لا بد فاعلين**” are Munkir, and the phrase, “**فليقرأ أحدكم فاتحة الكتاب في نفسه**” is Saheeh in the light of Shawaahid. Walhamdulillah.

In some chains of the narration of Yusuf b. Adee, the last part is omitted, but the same narration is present in Sunan ad-Daraqutni [340/1 H. 1274], and Ad-Daraqutni said:

[Same is the wording of the hadeeth of Al-Faarsi]. That part is present in the end of the hadeeth of Al-Faarsi, which proves Faatihah Khalf ul-Imam. Meaning, the same part is also present in the narration of Yusuf b. Adee.

257.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْغَدَاةِ قَالَ: فَثَقُلَتْ عَلَيْهِ الْقِرَاءَةُ، فَقَالَ: إِنِّي «لَأَرَاكُمْ تَقْرءَونَ خَلْفَ إِمَامِكُمْ؟» قَالَ: قُلْنَا: أَجَلْ يَا رَسُولَ اللَّهِ قَالَ: «فَلَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qutaybah (b. Sa'eed) narrated to us, (he) said: Muhammad b. Abi Adee narrated to us, From Muhammad b. Ishaaq (b. Yasaar), From Makhool (Ash-Shaami), From Mahmood (b. Rabee') [radiallah anhu], From Ubadah b. as-Saamit [radiallah anhu] that:

The Prophet [peace be upon him] (once) led us the dawn prayer, so the recitation became difficult for him.

Thus he [peace be upon him] said: "I see that you recite behind your Imam?" (Ubadah radiallah anhu) said: We said: "Yes, O Messenger of Allah!" He [peace be upon him] said: "Thus do not do so, except Surah Faatihah, for verily there is not prayer for the one who does not recite it."

Takhreej: ((Saheeh))

This hadeeth is Saheeh with its shawaahid. See: H. 64.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا عَبْدَةُ، قَالَ: حَدَّثَنَا مُحَمَّدٌ، عَنْ مَكْحُولٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [ص:62] الصُّبْحَ فَثَقُلَتْ عَلَيْهِ الْقِرَاءَةُ فَلَمَّا انْصَرَفَ قَالَ: إِنِّي «لَأَرَاكُمْ تَقْرءونَ وَرَاءَ إِمَامِكُمْ» ، قُلْنَا: إِي وَاللَّهِ يَا رَسُولَ اللَّهِ هَذَا قَالَ: «فَلَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ فَإِنَّهُ لَا صَلَاةَ إِلَّا بِهَا»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ishaaq (b. Ibraaheem, Urf Ibn Rahwayh) narrated to us, (he) said: Abdah (b. Sulemaan) narrated to us, (he) said: Muhammad (b. Ishaaq b. Yasaar) narrated to us, From Makhool (ash-Shaami), From Mahmood Ar-Rabee' al-Ansaari [radiallah anhu], From Ubadah b. As-Saamit [radiallah anhu], (he) said:

The Apostle of Allah [peace be upon him] led the dawn prayer, so the recitation became difficult for him, when he said salaam, he said: "Verily I see that you recite behind the Imam?" We said: "Yes O Allah's Apostle, By Allah we do so!" He [peace be upon him] said: "Thus do do anything except Surah Faatihah, for there is no prayer without it."

Takhreej: ((Saheeh))

See: H. 257, and H. 64.

Benefits:

Regarding this hadeeth, Master Ameen Okarvi (Deobandi) openly and clearly accepts that:

"This hadeeth means that if the recitation is not done behind the Imam in aloud prayers, then the prayer is not valid, but Imam Maalik brings a chapter opposite to it...." [Juz al-Qira'at: Pg 185]

So we come to know that the people who say that this hadeeth is not a proof of Faatihah's obligation, their saying is Baatil.

Some people demand some unessential conditions that: "show from any of the books from Sihah Sittah where a chapter for the averion of recitation behind the Imam is mentioned first, and then the chapter for its obligation is mentioned." The answer to it is that, Okarwi himself has written: "Demanding for specific evidences from the claimer that: Show this specifically from Quraan, or show this from the haddeth of Abu Bakr, or Umar, or show this from a specific book, all this is mere illusion and fraud...." [Majmo'ah Rasail: Vol 1 Pg 197 Mas'ala Rafa al-Yadain: Pg 21]

259.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ فَلَمَّا قَضَى قَالَ: «أَيُّكُمْ قَرَأَ؟» قَالَ رَجُلٌ: أَنَا قَالَ: «لَقَدْ عَلِمْتُ أَنَّ رَجُلًا قَدْ خَالَجَنِيهَا»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Hafs b. Umar narrated to us, Hammam (b. Yahya) narrated to us, From Qatadah (b. Da'amah), From Zurarah (b. Awfa Al-Aamri Al-Harshi), From Imraan b. Hussain [radiallah anhu] that:

Verily the Prophet [peace be upon him] led the prayer of Zuhr, thus when he finished his prayer, (he) said: "Who among has recited?" One man said: "I did", He [peace be upon him] said: "I got to know that someone was disputing [with me] in it."

Takhreej: ((Saheeh))

See: H. 90

260.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِحْدَى صَلَاتَيِ الْعَشِيِّ فَقَالَ: «أَيُّكُمْ قَرَأَ بِسَبِّحْ؟» قَالَ رَجُلٌ: أَنَا قَالَ: «قَدْ عَرَفْتُ أَنَّ رَجُلًا خَالَجَنِيهَا»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Moosa (b. Ismaa'eel) narrated to us, (he) said: Hammad (b. Salamah) narrated to us, From Qatadah (b. Da'amah), From Zurarah (b. Awfa), From Imraan b. Hussain [radiallah anhu], (he) said:

The Prophet [peace be upon him] led the prayer of Zuhr or Asr, thus he said: "Which one of you has recited {Sabbih Isma Rabbik Al-A'laa}?", A man said: "I did", He [peace be upon him] said: "I knew that someone was disputing with me."

Takhreej: ((Saheeh))

See: H. 259, and H. 90.

261.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ صَلَاةٍ لَا يُقْرَأُ فِيهَا فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ» فَقَالَ أَبِي لِأَبِي هُرَيْرَةَ: فَإِذَا كُنْتُ خَلْفَ الْإِمَامِ؟ فَأَخَذَ بِيَدِي، وَقَالَ: يَا فَارِسِيُّ أَوْ قَالَ: يَا ابْنَ الْفَارِسِيِّ اقْرَأْ فِي نَفْسِكَ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Amr b. Ali (al-Falaas) narrated to us, (he) said: (Muhammad) b. Abi Adee narrated to us, From Shu'bah (b. Al-Hajjaj), From 'Alaa b. Abdir Rahmaan, From His father (Abdur Rahmaan b. Ya'qoob), From Abu Hurayrah [radiallah anhu], (he) said:

The Apostle of Allah [peace be upon him] said: "Every prayer in which there is no recitation (of Faatihah), is Khidaaj (Invalid), and incomplete."

So My father said to Abu Hurayrah [radiallah anhu]: Thus what I am behind the Imam? (so) he said while holding my hand: "O Al-Faarsi, or the son of Al-Faarsi, read it to your self."

Takhreej: ((Saheeh))

Ahmed [457, 478/2], and Ibn Khuzaymah [490] have narrated it from Shu'bah. See: H. 11.

4.

بَابُ مَنْ نَازَعَ الْإِمَامَ الْقِرَاءَةَ فِيمَا جَهَرَ لَمْ يُؤْمَرْ بِالْإِعَادَةِ

Chapter: The one who contended with the Imam in the loud prayer, was not ordered to repeat [the prayer]

262.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أُكَيْمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ [ص:63] رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ، فَقَالَ: «هَلْ قَرَأَ أَحَدٌ مِنكُمْ مَعِيَ آنِفًا؟» ، فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللَّهِ، فَقَالَ: «إِنِّي أَقُولُ مَا لِي

«أُنَازَعُ الْقُرْآنَ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qutaybah (b. Sa'eed) narrated to us, From Maalik (b. Anas), From Ibn Shihaab (az-Zuhri) From Ukaymah al-Laythi, From Abu Hurayrah [radiallah anhu]:

Verily the Apostle of Allah [peace be upon him] finished from a prayer in which the recitation is done out loud, so he said: "Has any of you just recited with me?" so a man said: "Yes, O Messenger of Allah!" He [peace be upon him] said: "I say why am I being contended with the (recitation of) Quraan?"

Takhreej: ((Saheeh))

See: H. 95.

263.

قَالَ الْبُخَارِيُّ: وَرَوَى سُلَيْمَانُ التَّيْمِيُّ، وَعُمَرُ بْنُ عَامِرٍ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حطّان، عَنْ ابى مُوسَى فِي حَدِيثِهِ الطَّوِيلِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا قَرَأَ فَأَنْصِتُوا» وَلَمْ يَذْكُرْ سُلَيْمَانُ فِي هَذِهِ الزِّيَادَةِ سَمَاعًا مِنْ قَتَادَةَ، وَلَا قَتَادَةَ مِنْ يُونُسَ بْنِ جُبَيْرٍ

Translation:

(Imam) Bukhari said: Sulemaan at-Taymee, and Amr b. Aamir narrated from Qatadah (b. Da'amah), From Yunus b. Jubayr, From Hattan, From Abu Moosa al-Asha'ri [radiallah anhu] in a long hadeeth, from the Prophet [peace be upon him] that:

"When [the Imam] recites, be silent."

And in this addition (Ziyadah), Sulemaan at-Taimee has not mentioned his samaa (hearing) from Qatadah, and neither did Qatadah affirm from Yunus b. Jubayr.

Takhreej: ((Saheeh))

The following is the brief takhreej of these narrations:

Sulemaan at-Taimee: [Saheeh Muslim (14, 15/2 H. 404/63), and it is Saheeh]

Amr b. Aamir: [Sunan ad-Daraqutni: (330/1 H. 1325), Kitaab al-Qiraat by Al-Baihaqi: Pg 130 H. 310].

Benefits:

Note: The narration: "When he recites be silent" is Mansookh (Abrogated). The evidence for it is that Abu Hurayrah [radiallah anhu] has ordered to recite even in the loud prayers [after the death of the Prophet]. See: This book: H. 73, 237, Musnad al-Humaydi (980 bi tahqeeq Shaikh Zubair), Musnad Abu Awaanah [128/2], Sunan al-Kubra by Al-Baihaqi [38, 167/2], and others; and he himself is the narrator of this hadeeth. See: This book: H. 265.

The Usool (principle) of Hanafiyah and Deobandiyah is that if a narrator gives a Fatwa, or acts upon something against his narration, then this is the evidence of the narration being Mansookh (Abrogated). See: Sharh Ma'ani ul-Athaar by At-Tahawi (Vol 1 Pg 32), Athaar as-Sunan (H. 20), Tozeeh us-Sunan (Vol 1 Pg 107), Umdat ul-Qaari by Al-Aynee (Vol 3 Pg 41), Khazaain as-Sunan (Vol 1 Pg 191, 192), Haqaaiq as-Sunan (Vol 1 Pg 405), Taqreer at-Tirmidhi by Hussain Ahmed Tandwi (Pg 210), Al-Jaami by Abdul Qaadir al-Qarshi Al-Hanafi (427/2), Imam ul-Kalaam (Pg 174, 175), Tozeeh ul-Kalaam (355, 356/2), and others.

The muhadditheen which did not consider the above narration to be Mansookh, they interpret it to mean, whatever is besides Al-Faatihah, see: The coming hadeeth: 264.

In the original (Nuskha) of Juzz al-Qira'at, 'Ataa is written instead of Khattan, which is a mistake of the Kaatib or Naasikh. Its correction is done through Saheeh Muslim and others.

264.

وَرَوَى هِشَامٌ، وَسَعِيدٌ، وَهَمَّامٌ، وَأَبُو عَوَانَةَ وَأَبَانُ بْنُ يَزِيدَ العطّار، وَعُبَيْدَةُ، عَنْ قَتَادَةَ، وَلَمْ يَذْكُرُوا: «إِذَا قَرَأَ فَأَنْصِتُوا» وَلَوْ صَحَّ لَكَانَ يَحْتَمِلُ سِوَى فَاتِحَةِ الْكِتَابِ وَإِنْ يَقْرَأُ فِيمَا يَسْكُتُ الْإِمَامُ وَأَمَّا فِي تَرْكِ فَاتِحَةِ الْكِتَابِ فَلَمْ يَتَبَيَّنْ فِي

هَذَا الْحَدِيثِ
Translation: And Hishaam (b. Abi Abdullah al-Dastawaai), Sa'eed (b. Abi Aroobah), Hammam (b. Yahya), Abu Awaanah (Wadaah b. Abdullah), Abaan b. Yazeed Al-Attaar, and (Abu) Ubaidah (Maja'ah b. Az-Zubayr Al-'Atki al-Azdi) have narrated from Qatadah (b. Da'amah), and they did not narrate the phrase: "when he recites, be silent". And even if these words are proven to be Saheeh (authentic), then they will be interpreted on whatever is besides Al-Faatihah, and that the recitation should be done during the pasuses of the Imam. As for the issue of abandonment of recitation, then it is not apparent (proven) from this hadeeth.
Takhreej: ((Saheeh)) **Note:** The book Kitaab as-Salaah, attributed to Imam Ahmed, is not proven from him with a Saheeh chain. Haafidh Dhahabi writes that: **وكتاب الرسالة فى الصلوة، قلت، هو موضوع على الإمام** "And the book of the risalah on the Prayer, I say: is forged upon Imam (Ahmed)." [Siyar A'laam al-Nabula: 330/11] I (Shaikh Zubair) had written in the preface of "Namaaz-e-Nabwi" that: "The Aimmah of Muslims have written several books on the issue of Prayer, for example: The book of Abu Nu'aym Al-Fadal b. Dukayn, As-Salaah etc." Whereas in the published Nuskha of Darussalam, the addition "and the book of Imam Ahmed, As-Salaah" also got published. [Namaaz-e-Nabwi: Pg 18] When I got to know about it, I complained to the people in darussalam that I have not written this phrase, so Haafidh Abdul Azeem Asad, the Administrator of Darussalaam Lahore, wrote an Apology letter with his signature. This Letter is still preserved with me. Walhamdulillah.

265.

وَرَوَى أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَوْ غَيْرِهِ عَنْ أَبِي

صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» ، زَادَ فِيهِ: «وَإِذَا قَرَأَ فَأَنْصِتُوا
Translation: And Abu Khaalid (Sulemaan b. Hayyan) Al-Ahmar narrated from (Muhammad) b. Ajlaan, From Zayd b. Aslam, or from other than him, From Abu Saalih (Zakwaan), From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him] that: "The Imam is only made so that he will be followed". (And the narrator) inserted this addition in it that: "and when he recites, be silent."
Takhreej: ((Saheeh)) Abu Dawood [604], Ibn Maja [846], and Nasaa'ee [141/2 H. 922] have narrated it from the chain of Abu Khaalid al-Ahmar, and Muhammad b. Sa'd Al-Ansaari has done his Mutabi'ah. [Sunan an-Nasaa'ee: 141/2 H. 922] This narration is Saheeh with the Shawaahid, but is Mansookh due to the Fatwa of the narrator. See: H. 263.
Benefits: The words "or other than him" are not present in the above mentioned books. Wallau a'lam.

266.

وَرَوَى عَبْدُ اللَّهِ، عَنِ اللَّيْثِ، عَنِ ابْنِ عَجْلَانَ، عَنْ مُصْعَبِ بْنِ مُحَمَّدٍ، وَالْقَعْقَاعِ، وَزَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Translation: And Abdullah (b. Saalih Kaatib al-Layth) has narrated it from Layth (b. Sa'd), From (Muhammad) b. 'Ajlaan, From Mus'ab b. Muhammad, Qa'qaa' b. Hakeem, and Zayd b. Aslam, From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him].

Takhreej: ((Saheeh))

This narration is narrated in Al-Kuni by Al-Bukhari with the chain of Abu Saalih (Abdullah b. Saalih Kaatib al-Layth). Whereas, Imam Baihaqi thinks that Abdullah is meant to be Abdullah b. Yusuf. See: Kitaab al-Qiraat (Pg 133 H. 312) wallahu a'lam.

Note: Ahadeeth #: 266, 267, 268, 264, 270, 271, 272 are narrated by Imam Baihaqi in Kitaab al-Qiraat [Pg 133, 134 H. 312] with reference to Imam Bukhari.

267.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا بَكْرٌ، عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرُوا: «فَأَنْصِتُوا» وَلَا يُعْرَفُ هَذَا مِنْ صَحِيحِ حَدِيثِ ابْنِ خَالِدٍ الْأَحْمَرِ قَالَ أَحْمَدُ: أُرَاهُ كَانَ يُدَلِّسُ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Uthmaan (b. Saalih b. Safwaan Al-Sahmi) narrated to us, (he) said: Bakr (b. Madr) narrated to us, From (Muhammad) b. 'Ajlaan, From Abuz-Zanaad (Abdullah b. Zakwaan), From (Abdur Rahmaan b. Hurmuz) Al-A'raj, From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him] that:

They (all) did not narrate the phrase "be silent", and it is not known whether this narration is from the authentic narrations of Abu Khaalid AL-Ahmar or not. Ahmed (b. Hanbal) said: "I think that Abu Khaalid used to do Tadlees."

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari and Saheeh Muslim [187/1 H. 734], and Saheeh Muslim [19/2 H. 414/86] from the chain of Abuz-Zanaad.

Benefits:

It should be known that many narrators not narrating something is not a proof of a narration being Da'eef. Not mentioning (Adm Dhikr) something is only harmful when it has no root in any narration.

268.

«قَالَ أَبُو السَّائِبِ عَنْ أَبِي هُرَيْرَةَ، «اقْرَأْهَا فِي نَفْسِكَ

Translation:

Abu Saa'ib narrated from Abu Hurayrah [radiallah anhu] that: "Read it to your self."

Takhreej: ((Saheeh))

See: H. 72, 73.

269.

«وَقَالَ عَاصِمٌ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ،: «اقْرَأْ فِيمَا يُجْهَرُ

Translation:

And Aasim (b. Bahdalah) narrated from Abu Saalih (Zakwaan), From Abu Hurayrah [radiallah anhu]: "Recite (even) in the aloud (prayer)."

Takhreej: ((Da'eef))

This narration was not found with this text.

Benefits:

It is narrated in Kitaab al-Qiraat by Al-Baihaqi (Pg 99 H. 221, 222) from Aasim b. Abi al-Bakhood, From Abu Saalih, From Abu Hurayrah and Aisha [radiallah anhum] that:

“أنهما كانا يأمران بالقراءة خلف الإمام فى الظهر والعصر فى الركعتين الاوليين بفاتحة الكتاب وشي من القرآن وكانت عائشة رضى الله عنهما تقول، يقرأ فى الأخريين بفاتحة الكتاب”

This narration is Da’eef, as has been passed under Hadeeth: 30 with details.

Abu Hurayrah [radiallah anhu] used to command to recite Surah Faatihah behind the Imam. See: H. 73, 237.

270.

وَقَالَ أَبُو هُرَيْرَةَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَسْكُتُ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ» فَإِذَا قَرَأَ فِي سَكْتَةِ الْإِمَامِ لَمْ يَكُنْ مُخَالِفًا لِحَدِيثِ أَبِي خَالِدٍ لِأَنَّهُ يَقْرَأُ فِي سَكَتَاتِ الْإِمَامِ فَإِذَا قَرَأَ أَنْصَتَ

Translation:

And Abu Hurayrah [radiallah anhu] said: “The Prophet [peace be upon him] used to pause in between the takbeer and the recitation, thus if you recite in the pasue of the Imam, then it is not against the hadeeth of Abu Khaalid, because he has read in the pauses of the Imam, thus when he recited he remained silent.”

Takhreej: ((Saheeh))

See: The coming hadeeth: H. 280, and H. 35.

Benefits:

For the hadeeth of Abu Khaalid Al-Ahmar, see: H. 265.

271.

وَرَوَى سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَقُلْ: مَا زَادَ أَبُو خَالِدٍ
Translation: And Suhayl (b. Abi Saalih Zakwaan) has narrated this narration from his father (Zakwaan Abu Saalih), From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him], but did not narrate the Ziyadah (extension) of Abu Khaalid.
Takhreej: ((Saheeh)) This narration is present in Saheeh Muslim [20/2 H. 415/87] with the same chain from Suhayl.

272.

كَذَلِكَ رَوَى أَبُو سَلَمَةَ، وَهَمَّامٌ، وَأَبُو يُونُسَ وَغَيْرُ وَاحِدٍ عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَمْ يُتَابِعْ أَبُو خَالِدٍ فِي زِيَادَتِهِ
Translation: And Abu Salamah (b. Abdur Rahmaan b. Awf), Hammam (b. Minbah), Abu Yunus (Saleem b. Jubayr, the slave of Abu Hurayrah), and others have narrated this narration from Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him], (but) they did not do the Mutabi'ah of the Ziyadah (extension) (in the narration) of Abu Khaalid.
Takhreej: ((Saheeh)) The following is the breif takhreej of these narrations: Abu Salamah: [Ibn Maja (1239), Daarimi (1317), Ahmed (230, 411, 438, 475/2)] Hammam: [Saheeh Bukhari (184/1 H. 822), Saheeh Muslim (20/2 H, C 414/86)] Abu Yunus: [Saheeh Muslim (21/2 H. 417/89)]

5.

بَابُ مَنْ قَرَأَ فِي سَكَتَاتِ الْإِمَامِ إِذَا كَبَّرَ وَإِذَا أَرَادَ أَنْ يَرْكَعَ

The one who recites during: the pauses of Imam, Takbeer, and Ruku'

273.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا صَدَقَةُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيمٍ، قَالَ: قُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ: " أَقْرَأُ خَلْفَ الْإِمَامِ؟ قَالَ: " نَعَمْ، وَإِنْ سَمِعْتَ قِرَاءَتَهُ إِنَّهُمْ قَدْ أَحْدَثُوا مَا لَمْ يَكُونُوا يَصْنَعُونَهُ إِنَّ السَّلَفَ كَانَ إِذَا أَمَّ أَحَدُهُمُ النَّاسَ كَبَّرَ ثُمَّ [ص:65] أَنْصَتَ حَتَّى يَظُنَّ أَنَّ مَنْ خَلْفَهُ قَدْ قَرَأَ فَاتِحَةَ الْكِتَابِ ثُمَّ قَرَأَ {وَأَنْصِتُوا} [الأعراف: 204]

«وَقَالَ الْحَكَمُ بْنُ عُتَيْبَةَ: «ابْدُرْهُ وَاقْرَأْهُ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Sadaqah (b. Al-Fadal) narrated to us, (he) said: Abdullah b. Rajaa (Al-Makki) informed us, , From Abdullah b. Uthmaan b. Khuthaym, (he) said: I said to Sa'eed b. Jubayr [rahimahullah]:

Should I recite behind the Imam? He said: "Yes! and even when you are listening to his recitation. People have started an innovation, which was not done before. If anyone from the Salaf (as-Saaliheen) would lead the people in prayer, he would say takbeer and remain silent, until the presumption overcomes that the people behind him would have recited Surah Faatihah, then he (the Imam) would start reciting and they would remain silent."

Hakam b. Utaybah [rahimahullah] said: "Recite it (Faatihah) before the Imam."

Takhreej: ((Hasan))

See: H. 34.

Benefits:

The chain of this narration is Hasan Lidhatih. Sa'eed b. Jubayr [rahimahullah] was the Noble and Famous Siqah Tabi'ee. He narrates the practice of all the Salaf as-Saaliheen that they used to recite even in the loud prayers during the pauses of Imam.

Rasheed Ahmed Gangohi Deobandi wrote that: "If recitation is done during the pauses, then there is nothing wrong." [Sabeel ar-Rishaad: Pg 16, and Taleefat ar-Rasheedia: Pg 511]

Gangohi has written further that: "thus if he has so much significance of Salaah, then if he recites in the pauses it is permissible, and these are such a short verses that they can also be finished during the pause of Thana, and there would not be any question of disturbing the recitation of Imam." [Same: Pg 512]

This indicates that, declaring a person bid'ati who is of the view to recite in the pauses, is Baatil and Mardood. For the discussion of the Ijmaa, see: H. 226.

274.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثنا مُوسَى، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، قَالَ: " لِلْإِمَامِ سَكْتَتَانِ فَاغْتَنِمُوا الْقِرَاءَةَ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Moosa (b. Ismaa'eel) narrated to us, (he) said: Hammad (b. Salamah) narrated to us, From Muhammad b. 'Amr (b. Alqamah Al-Laythi), from Abu Salamah (b. Abdur Rahmaan), (he) said: There are two pauses of the Imam, thus consider it adequate to recite Faatihah in it.
Takhreej: ((Saheeh)) Imam Baihaqi [Kitaab al-Qiraat Pg 104 H. 238] has narrated it in detail from Hammad b. Salamah. Its chain is Hasan Lidhatih. It also has a Hasan Shaahid in Kitaab al-Qiraat by Al-Baihaqi [Pg 104 H. 239] Therefore this narration is Saheeh.

275.

وَزَادَ هَارُونُ حَدَّثَنَا أَبُو سَعِيدٍ، مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عُمَرَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ
Translation: And Haroon (b Al-Asha'th Al-Hamdaani Abu Imraan Al-Bukhari) has narrated the extension (Zayadah): (he said) Abu Sa'eed the slave of Bani Hishaam (Abdur Rahmaan b. Abdullah b. Ubayd Al-Basri Nazeel Makka) narrated to us, (he) said: Hammad (b. Salamah) narrated to us, From Muhammad b. 'Amr (al-Laythi), From Abu Salamah (b. Abdur Rahmaan), From Abu Hurayrah [radiallah anhu] [The same narration: 274]
Takhreej: ((Hasan))

The chain of this narration is Hasan. Haroon b. Al-Asha'th is the teacher of Imam Bukhari. In Tahdheeb at-Kamaal (188/19), the mention of Haroon b. Ishaaq Al-Hamdaani is also present, from whom Imam Bukhari narrates in Juz al-Qira'ah, as said by Imam Mizzi.

Benefits:

Some people have written that: "There is no action proven on it, in Madeenah", so it is said to them that: Did Abu Hurayrah Al-Madani [radiallah anhu], and Abu Salamah b. Abdur Rahmaan Al-Tabi'ee Al-Madani [rahimahullah] etc use to do this outside of Madeenah?

276.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: يَا «بَنِيَّ اقْرَءُوا فِيمَا يَسْكُتُ الْإِمَامُ وَاسْكُتُوا فِيمَا جَهَرَ وَلَا تَتِمُّ صَلَاةٌ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَصَاعِدًا، مَكْتُوبَةٌ وَمُسْتَحَبَّةٌ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (hde) said: Al-Bukhari narrated to us, (he) said: Moosa (b. Ismaa'eel) narrated to us, (he) said: Hammad (b. Salamah) narrated to us, From Hishaam (b. Urwah), From his Father (Urwah b. Az-Zubayr), (he) said:

"O my sons! Recite (Surah Faatihah) when the Imam pauses, and when he recites out loud, be silent; the prayer is not complete without Surah Faatihah, thus who does more (meaning whoever wishes he can read more) whether it be Fard, Maktoob, or Nafal, Mustahab."

Takhreej: ((Saheeh))

Imam Baihaqi [Kitaab al-Qiraat Pg 127 H. 303] has narrated it from the chain of Imam Bukhari. Its chain is Saheeh. Moreover see: H. 46. In Kitaab al-Qiraat (Pg 104 H238), it also has been narrated with another chain from Hammad b. Salamah, From Hishaam, From his Father.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، قَالَ: تَذَاكَرَ سَمُرَةُ وَعِمْرَانُ فَحَدَّثَ سَمُرَةُ: أَنَّهُ حَفِظَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَكْتَتَيْنِ: «سَكْتَةً إِذَا كَبَّرَ وَسَكْتَةً إِذَا فَرَغَ مِنْ قِرَاءَتِهِ» فَأَنْكَرَ عِمْرَانُ فَكَتَبَا إِلَى أُبَيِّ بْنِ كَعْبٍ وَكَانَ فِي كِتَابِهِ أَوْ فِي رَدِّهِ إِلَيْهِمَا حِفْظُ سَمُرَةَ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (b. Masarhad) narrated to us, (he) said: Yazeed b. Zuray' narrated to us, (he) said: Sa'eed (b. Abi Aroobah) narrated to us, From Qatadah (b. Da'amah), From Hassan (al-Basri), (he) said:

Samurah (b. Jundub), and Imraan (b. Hussain) [radiallah anhum] argued, so Samurah [radiallah anhu] narrated a hadeeth that he remembers two pauses of the Prophet [peace be upon him]. He used to do one pause after the takbeer (tahreemah), and the second pause after getting finished from recitation; so Imraan [radiallah anhu] refused (to accept) it. Thus both of them wrote to Ubay b. Ka'b [radiallah anhu], so Ubay b. Ka'b [radiallah anhu] replied to them that Samurah b. Jundub has preserved it (meaning his hadeeth is Saheeh).

Takhreej: ((Saheeh))

This narration is present in Sunan Abu Dawood [779, From Musaddad, 780], Sunan Ibn Maja [844], and Sunan at-Tirmidhi [251] from Sa'eed b. Abi Aroobah; and in Saheeh Ibn Khuzaymah [1578] it is narrated from Yazeed b. Zuray'.

Yunus b. Ubayd, Mansoor Al-Mu'ammar, Humayd at-Taweel, and Asha'th b. Abdul Malik have narrated it from Hassan Basri. See: H. 33.

Benefits:

I (Shaikh Zubair) have proven it with details in Nayl al-Maqsood that the narration of Hassan Basri from Samurah b. Jundub [radiallah anhu] is Saheeh, because he narrates from the book of Samurah b. Jundub [radiallah anhu]. Therefore the narration of

Hassan Basri from Samurah narrated with ‘AN’ is not harmful. See: Nayl al-Maqsood: H. 354.

In the light of the Hadith. 274, Surah Faatihah should be recited in these two pauses.

278.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ، وَمُوسَى، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَكْتَتَانِ: سَكْتَةٌ حِينَ يُكَبِّرُ، وَسَكْتَةٌ حِينَ يَفْرُغُ مِنْ قِرَاءَتِهِ زَادَ مُوسَى فَأَنْكَرَ عِمْرَانُ بْنُ حُصَيْنٍ فَكَتَبُوا إِلَى [ص:66] أُبَيِّ بْنِ كَعْبٍ فَكَتَبَ: أَنْ صَدَقَ سَمُرَةُ

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abul Waleed (Hishaam b. Abdul Malik Al-Tiyaalsi) and Moosa (b. Ismaa’eel) narrated to us, They said: Hammad b. Salamah narrated to us, From Humayd (at-Taweel), From Al-Hassan (al-Basri), From Samurah (b. Jundub) [radiallah anhu], (he) said:

The Prophet [peace be upon him] used to do two Saktaat (pauses), one pause while saying (the first) takbeer, and (the second) pause after getting finished from recitation.

Moosa b. Ismaa’eel has narrated these additional words, thus Imraan b. Hussain [radiallah anhu] refuted it so they wrote a letter to Ubay b. Ka’b [radiallah anhu], thus he replied that Samurah has spoken the truth.

Takhreej: ((Saheeh))

See: H. 277, Ahmed [15, 20, 21/5], and Daarimi [1246] have narrated it from the chain of Hammad b. Salamah.

279.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: أَنْبَأَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ سَمْعَانَ، عَنْ أَبِي هُرَيْرَةَ،: ثَلَاثٌ قَدْ تَرَكَهُنَّ النَّاسُ مَا فَعَلَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَانَ يُكَبِّرُ إِذَا قَامَ إِلَى الصَّلَاةِ، وَيَسْكُتُ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، وَيَسْأَلُ اللَّهَ مِنْ فَضْلِهِ، وَكَانَ يُكَبِّرُ فِي خَفْضٍ وَرَفْعٍ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abu Aasim (Al-Dahhak b. Makhlad Al-Nabeel) narrated to us, (he) said: (Muhammad b. Abdir Rahmaan) Ibn Abi Zi'b informed us, From Sa'eed b. Sam'aan, From Abu Hurayrah [radiallah anhu]:

The Messenger of Allah [peace be upon him] used to do three things which people have abandoned. He used to say takbeer, when stood for prayer, (2) He used to pause between the takbeer and the recitation, and used to ask Allah for his blessing (3) and he used to say takbeer in every ascend and descend.

Takhreej: ((Hasan))

Abu Dawood [753], Tirmidhi [240], Nasaa'ee [124/2 H. 884], Ahmed [434, 500/2], and Ibn Khuzaymah [459, 460, 473] have narrated it from the chain of Ibn Abi Zi'b, and it is authenticated by Ibn Hibban [Al-Ihsaan: 1774], Al-Haakim [134/1], and Dhahabi. Its chain is Hasan Lidhatih.

280.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كَانَ يَسْكُتُ اسْكَاتَةً عِنْدُ تَكْبِيرَةِ افْتِتَاحِ الصَّلَاةِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad (b. Maqatil Al-Marwazi) narrated to us, (he) said: Abdullah (b. Al-Mubarak) informed us, (he) said: Sufyaan (b. Sa'eef ath-Thawri) narrated to us, From Ammarah b. Al-Qa'qaa', From Abu Zur'ah (b. 'Amr b. Jareer), From Abu Hurayrah [radiallah anhu]:

Verily the prophet [peace be upon him] used to pause for a while after the opening takbeer of Salaah.

Takhreej: ((Saheeh))

Ahmed [448/2 H. 9780] has also narrated it from the chain of Sufyaan ath-Thawri. This narration is present with details in Saheeh Bukhari and Saheeh Muslim from the chain of Ammarah b. Al-Qa'qaa'.

281.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ الْأَعْرَجَ، قَالَ: «صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ،» فَلَمَّا كَبَّرَ سَكَتَ سَاعَةً ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ "

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad b. Bashshar (bandaar) narrated to us, (he) said: (Muhammad b. Ja'far) Undar narrated to us, (he) said: Shu'bah (b. Al-Hajjaj) narrated to us, From Muhammad b. Abdir Rahmaan (b. Sa'd b. Zurarah), (he) said: I heard Abdur Rahmaan (b. Hurmuz) Al-A'raj, (he) said:

I prayed with Abu Hurayrah [radiallah anhu], he paused for a while when he said takbeer, then said: {{Al-hamdulillahi Rabbil 'Alameen}}.

Takhreej: ((Saheeh))

Its chain is Saheeh. Imam Bukhari has proven from the coming hadeeth (283) that the

followers should recite Surah Faatihah during thse pause of Thana. As if this pause is for the thana of Imam, and Faatihah of the followers.

282.

قَالَ الْبُخَارِيُّ: تَابَعَهُ مُعَاذٌ وَأَبُو دَاوُدَ، عَنْ شُعْبَةَ

Translation:

(Imam) Bukhari said: Mu'aadh (b. Mu'aadh) and Abu Dawood (Sulemaan bin Dawood at-Tiyaalsi) have done his (Undur) Mutabi'ah from Shu'bah (b. Al-Hajjaj).

Takhreej: ((Saheeh))

See: H. 281.

283.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: مُحَمَّدُ بْنُ عبيدِ اللَّهِ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: " إِذَا قَرَأَ الْإِمَامُ بِأُمِّ الْقُرْآنِ فَاقْرَأْ بِهَا وَاسْبُقْهُ، فَإِنَّ الْإِمَامَ إِذَا قَضَى السُّورَةَ قَالَ {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة: 7] قَالَتِ الْمَلَائِكَةُ: آمِينَ، فَإِذَا وَافَقَ قَوْلُكَ قَضَاءَ الْإِمَامِ أُمَّ الْقُرْآنِ كَانَ قَمِنًا أَنْ يُسْتَجَابَ "

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad b. Ubaydullah (b. Muhammad b. Zayd b. Abi Zayd Al-Qarshi Al-Amwi Abu Thaabit) narrated to us, (he) said: (Abdul Azeez) b. Abi Haazim narrated to us, From 'Alaa (b. Abdur Rahmaan), From his Father (Abdur Rahmaan b. Ya'qoob), From Abu Hurayrah [radiallah anhu], (he) said:

When the Imam recites Surah Faatihah, you (also) recite it, and finish it before the Imam, thus when the Imam says after finishing the Surah: {{Ghairil Maghdoobi Alaihim Waladdalleen}}, the angels say: "Ameen" thus if your saying coincides with the Imam after finishing the Faatihah, then it is more deserving to be accepted.

Takhreej: ((Saheeh))

See: H. 237.

Its chain is Saheeh. Some People in the modern century without any chain have declared this saying to be "Shaadh", which is wrong, even according to the tahqeeq of their elders.

284.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مَعْقِلُ بْنُ مَالِكٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «إِذَا أَدْرَكْتَ الْقَوْمَ رُكُوعًا لَمْ تَعْتَدَّ بِتِلْكَ الرَّكْعَةِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ma'qal b. Maalik narrated to us, (he) said: Abu Awaanah (Wadaah b. Abdullah) narrated to us, From Muhammad b. Ishaaq (b. Yasaar), From Abdur Rahmaan (b. Hurmuz) Al-A'raj, From Abu Hurayrah [radiallah anhu], (he) said:

When you catch up with the people in ruku, do not count that rak'ah.

Takhreej: ((Hasan))

See: H. 131.

Benefits:

Muhammad b. Ishaaq has affirmed of having it heard. See: H. 132.

6

بَابُ الْقِرَاءَةِ فِي الظُّهْرِ فِي الْأَرْبَعِ كُلِّهَا

Chapter: Recitation in all the four rak'ahs of Zuhr (and Asr)

285.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: وقَالَ إِسْمَاعِيلُ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي نُعَيْمٍ وَهْبِ بْنِ كَيْسَانَ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: «مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَلَمْ يُصَلِّ إِلَّا وَرَاءَ الْإِمَامِ»
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ismaa'eel (b. Abi Aways) narrated to us, (he) said: Maalik b. Anas narrated to me, From Abu Nu'aym Wahab bin Kaysaan, he heard Jaabir b. Abdullah [radiallah anhu] saying that: Whoever prays a rak'ah in which he does not recite Surah Faatihah, then he has not prayed, except that he is behind the Imam.
Takhreej: ((Saheeh)) This narration is present in Muwatta Imam Maalik (84/1 H. 184), and Imam Tirmidhi has narrated it from the chain of Imam Maalik [313], and he said: "It is Hasan Saheeh.", the detail has passed bore. Moreover see: H. 287.

286.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ الْأَوْزَاعِيِّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كَانَ يَقْرَأُ فِي الظُّهْرِ فِي الرَّكْعَتَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ وَفِي الْعَصْرِ مِثْلَ ذَلِكَ»
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abu Aasim (Dahhaak b. Makhlad Al-Nabeel) narrated to us, From Abdur Rahmaan b. Amr) Al-Awzaa'ee, (he) said: Yahya b. Abi Katheer narrated to us, From Abdullah b. Abi Qatadah, From his Father (Abu Qatadah Al-Ansaari) [radiallah anhu] that: The Prophet [peace be upon him] used to recite Surah Faatihah and another Surah in the (first) two rak'ahs of Zuhr and Asr.
Takhreej: ((Saheeh)) See: H. 238, Imam Nasaa'ee [164/2 H. 976] has narrated it from the chain of Imam Awzaa'ee.

287.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ يَزِيدَ الْفَقِيرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: «يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ سُورَةٍ وَفِي الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَكُنَّا نَتَحَدَّثُ أَنَّهُ لَا تُجْزِي صَلَاةٌ إِلَّا بِفَاتِحَةِ الْكِتَابِ»
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Abu Nu'aym (Al-Fadal b. Dukayn) narrated to us, (he) said: Mis'ar (b. Kadaam) narrated to

us, From Yazeed al-Faqeer, (he) said: I heard Jaabir b. Abdullah [radiallah anu] saying:

Surah Faatihah and another Surah should be recited in the first two rak'ahs, and (only) Surah Faatihah should be recited in the second (two rak'ahs).

And we used to chatter that (with each other) that there is no prayer without Surah Faatihah.

Takhreej: ((Saheeh))

Ibn Abi Shaibah [381/1 H. 3727] has narrated it from Mis'ar with the addition of "thus whoever does more" at the end. In Sunan Ibn Maja [843], this narration is narrated from Shu'bah, From Mis'ar b. Kadaam, with the following words:

عن جابر بن عبدالله قال: "كنا نقرأ فى الظهر والعصر خلاف الإمام فى الركعتين الأولين بفاتحة الكتاب وسورة فى الأخريين بفاتحة الكتاب"

وقال البوصيرى: "هذا اسناد صحيح، رجال ثقات"

Benefits:

"Fama Zada" and "Fasa'idan" have the same ruling. See: Under H. 4

288.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كَانَ يَقْرَأُ فِي الظُّهْرِ فِي الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ وَفِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ بِأُمِّ الْكِتَابِ وَيُسْمِعُنَا الْآيَةَ وَيُطَوِّلُ فِي الرَّكْعَةِ [ص:68] الْأُولَى مَا لَا يُطِيلُ فِي الرَّكْعَةِ الثَّانِيَةِ وَهَكَذَا فِي الْعَصْرِ وَهَكَذَا فِي الصُّبْحِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said:

Moosa (b. Ismaa'eel) narrated to us, (he) said: Hammam (b. Yahya) narrated to us, From Yahya (b. Abi Katheer), From Abdullah b. Abi Qatadah, From his Father (Abu Qatadah) [radiallah anhu] that:

Verily the Prophet [peace be upon him] used to recite Sura Faatihah and two Surahs in the first two rak'ahs of Zuhr, and in the last two rak'ahs he (only) used to recite Surah Faatihah and (sometimes) he used to recite one ayah to us. He used to prolong the first rak'ah so much that he would not prolong that much in the second rak'ah; and similarly he used to pray the Asr prayer, and he also used to pray the dawn prayer in the same way.

Takhreej: ((Saheeh))

See: H. 239.

289.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، عَنْ عَبَّادِ بْنِ الْعَوَّامِ، عَنْ سفيان بْنِ حسين، عَنْ أَبِي عُبَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «قَرَأَ فِي الظُّهْرِ بِسَبِّحِ اسْمَ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ibraaheem b. Moosa narrated to us, From Abbaad b. al-Awaam, From Sufyaan b. Hussain, From Abu Ubayd (Al-Mazhaji Haajib Sulemaan), From Anas (b. Maalik) [radiallah anhu] that:

Verily the Prophet [peace be upon him] has prayed {{Sabbih Isma Rabbik al-a'laa}} in the Zuhr prayer.

Takhreej: ((Saheeh))

See: H. 291.

Benefits:

In the original (Nuskha) of Juzz Al-Qiraat, ‘Sa’eed b. Jubayr’ is present instead of Sufyaan b. Hussain, wallahu a’lam.

290.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا سُكَيْنُ بْنُ عَبْدِ الْعَزِيزِ، قَالَ: حَدَّثَنَا الْمُثَنَّى الْأَحْمَرُ، قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ قَيْسٍ، قَالَ: أَتَيْنَا أَنَسَ بْنَ مَالِكٍ فَسَأَلْنَاهُ عَنْ مِقْدَارِ، صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ نَضْرَ بْنَ أَنَسٍ أَوْ أَحَدَ بَنِيهِ «يُصَلِّي بِنَا الظُّهْرَ أَوِ الْعَصْرَ فَقَرَأَ وَالْمُرْسَلَاتِ وَعَمَّ يَتَسَاءَلُونَ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Muhammad (b. Abdur Raheem Al-Bazzar) narrated to us, (he) said: ‘Affaan (b. Muslim) narrated to us, (he) said: Sukkayn b. Abdul Azeez (b. Qays al-‘Abdi) narrated to us, (he) said: Al-Muthanna (b. Deenar) Al-Ahmar narrated to me, (he) said: Abdul Azeez b. Qays narrated to me, (he) said:

We came to Anas b. Maalik [radiallah anhu] and asked him about the length of the prayer of the Prophet [peace be upon him], so he ordered Nadar b. Anas or someone from his sons. He led us the prayer of Zuhr or Asr, thus he recited {{wal-mursalaat (Chapter: 77}} and {{‘Amma Yatasa’aloon (Chapter: 78)}} (two surahs).

Takhreej: ((Da’eef))

Benefits:

1. This chain is Da’eef. Muthanna b. Deenar Al-Ahmar is Layyin ul-Hadeeth (Da’eef) [Taqreeb at-Tahdheeb: 6468]. ‘Abdul Azeez b. Qays Al-‘Abdi al-Basri is Majhool ul-Haal, and only Ibn Hibbaan has declared him Siqah. See: Tahdheeb al-Kamaal (523/1, and Abu Haatim said: Majhool).

2. Imam Bukhari has brought this narration in accordance with the Saheeh Ahadeeth, and has proven that recitation is done in the prayer. This is a refutation of those who say that the prayer is also valid only with Qiyaam, and without the recitation.

291.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ سفيان بْنِ حسين، قَالَ: حَدَّثَنِي [ص:69] أَبُو عبيد، عَنْ أَنَسٍ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» قَرَأَ فِي الظُّهْرِ بِـ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى "

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Sa'eed b. Sulemaan narrated to us, (he) said: Abbaad b. Al-Awaam narrated to us, From Sufyaan b. Hussain, (he) said: Abu Ubayd narrated to me, From Anas (b. Maalik) [radiallah anhu]:

Verily the Prophet [peace be upon him] recited {{Sabbih Isma Rabbik al-A'laa}} is Zuhr.

Takhreej: ((Saheeh))

See: H. 289.

Benefits:

"Sa'eed b. Jubayr" is present in original (Nuskha) instead of "Sufyaan b. Hussain", whose correction is done through the nuskha of our Shaikh, 'Ataaullah Haneef [rahimahullah].

292.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَلِيٌّ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، قَالَ: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنِ الْمُطَّلِبِ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، قَالَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ، قَالَ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» يَقْرَأُ يُطِيلُ الْقِرَاءَةَ فِي الظُّهْرِ وَيُحَرِّكُ شَفَتَيْهِ فَقَدْ أَعْلَمُ أَنَّهُ لَا يُحَرِّكُ شَفَتَيْهِ إِلَّا وَهُوَ يَقْرَأُ "

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ali (b. Abdullah Al-Madeeni) narrated to us, (he) said: Abu Bakr (Abdul Kabeer b. Abdul Hameed al-Basri) Al-Hanafi narrated to us, (he) said: Katheer b. Zayd narrated to us, From Muttalib (b. Abdullah b. Hantab), From Khaarijah b. Zayd, (he) said: Zayd b. Thaabit [radiallah anhu] narrated to me, (he) said:

The Prophet [peace be upon him] used to do long recitation in Zuhr, and used to keep moving his lips, thus I certainly knew that He [peace be upon him] is moving his lips because he is reciting.

Takhreej: ((Hasan))

Ahmed [182/5] has narrated it from the chain of Katheer b. Zayd.

Benefits:

Muttalib b. Abdullah al-Hantab is a Mudallis, and this narration is narrated by “AN”. Therefore the chain is Da’eef, but there are shawaahid of this hadeeth similar in meaning, with which this Hadeeth becomes Hasan.

293.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورِ بْنِ زَاذَانَ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: «حَزَرْنَا قِيَامَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ

الْأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ ثَلَاثِينَ آيَةً وَقِيَامَهُ فِي الْأُخْرَيَيْنِ عَلَى النِّصْفِ مِنْ ذَلِكَ وَحَزَرْنَا قِيَامَهُ فِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ عَلَى قَدْرِ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ وَالْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (b. Masarhad) narrated to us, (he) said: Hushaym (b. Bushayr) narrated to us, From Mansoor b. Zadaan, From Abu as-Siddique An-Naaji (Abu Bakr b. Amr), From Abu Sa'eed al-Khudri (Sa'd b. Maalik) [radiallah anhu], (he) said:

We used to estimate how long Allah's Messenger (may peace be upon him) stood in the Zuhr and Asr prayers, and we estimated that he stood in the first two rak'ahs of the Zuhr prayer as long as it takes to recite thirty verses, and that he stood half that time in the last two rak'ahs; And we estimated that he stood in the first two rak'ahs of Asr as long as he did in the last two at Zuhr; and in the last two of the Asr prayer about half that time.

Takhreej: ((Saheeh))

Imam Muslim [37/2 H. 452/156] has narrated it from Hushaym, From Mansoor, From Waleed b. Muslim Abu Bashar Al-Hajimi, From Abu as-Siddique, From Abu Sa'eed al-Khudri [radiallah anhu]. Abu Awaanah has done the Mutabi'ah of Hushaym. [Same reference: H. 452/157]

Benefits:

The link of Waleed b. Muslim Al-Hajeemi between Mansoor and Abu As-Siddique has been dropped in Juzz al-Qiraat.

294.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ، قَالَ: أَنْبَأَنَا أَبُو الزَّاهِرِيَّةِ، قَالَ: حَدَّثَنِي كَثِيرُ

بْنُ مُرَّةَ، أَنَّهُ سَمِعَ أَبَا الدَّرْدَاءِ، يَقُولُ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفِي كُلِّ صَلَاةٍ قِرَاءَةٌ؟ قَالَ: «نَعَمْ»
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ali b. Abdullah (al-Madeeni) narrated to us, (he) said: Zayd b. Hubaab narrated to us, (he) said: Mu'awiyah b. Saalih (al-Harami) narrated to us, (he) said: Abuz Zahiriyyah (Hadeer b. Kareeb) informed us, (he) said: Katheer b. Murrah narrated to me, Verily he heard Abu Darda (Uwaymer b. 'Ajlaan) [radiallah anhu] saying that: The Prophet [peace be upon him] was asked: Is the recitation in every prayer? He replied: "Yes!"
Takhreej: ((Saheeh)) This narration has passed three times before. See: H. 16, 17, 83.

295.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا عُمَارَةُ، عَنْ أَبِي مَعْمَرٍ، قَالَ: سَأَلْنَا خَبَّابًا أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: [ص: 70] «نَعَمْ» ، قُلْنَا: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْرِفُونَ؟ قَالَ: «بِاضْطِرَابِ لِحْيَتِهِ»
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Umar b. Hafs narrated to us, (he) said: My Father (Hafs b. Giyaath) narrated to us, (he) said: (Sulemaan b. Mehraan) Al-A'mash narrated to us, (he) said: Ammarah (b. Umayr) narrated to us, From Abu Ma'mar (Abdullah b. Sakhbarah Al-Azdi), (he) said: We asked Khabbab (b. Al-Art) [radiallah anhu]: Did the Messenger of Allah [peace be upon him] use to recite in Zuhr and Asr? He said: "Yes" We said: "How did you use to

know about it?” (he) said: “Due to the movement of his beard.”

Takhreej: ((Saheeh))

This narration is present in Saheeh Bukhari [192/1 H. 760] with the same chain and text.

296.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ بِالسَّمَاءِ وَالطَّارِقِ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ وَنَحْوِهِمَا مِنَ السُّوَرِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Hammad (b. Salamah) narrated to us, From Simaak (b. Harb), From Jaabir b. Samurah [radiallah anhu], (he) said:

The Prophet [peace be upon him] used to recite in the Zuhr and Asr prayers: {{By the heaven and the Morning Star (Surah 86)}}, and {{By the heaven, holding mansions of the stars (Surah 85)}} and similar Surahs of equal length.

Takhreej: ((Saheeh))

It is narrated by Abu Dawood [805], Tirmidhi [307], Nasaa’ee [166/2 H. 980], Daarimi [1294], and Ahmed [103, 106, 108/5] with the chain of Hammad b. Salamah. This chain is Saheeh. Simaak b. Harb narrated this narration before his Ikhtilaat.

297.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَلِيٌّ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ

الْحَنَفِيُّ، قَالَ: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنِ الْمُطَّلِبِ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، قَالَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ، قَالَ: كَانَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَقْرَأُ يُطِيلُ الْقِرَاءَةَ فِي الظُّهْرِ وَالْعَصْرِ وَيُحَرِّكُ شَفَتَيْهِ فَقَدْ أَعْلَمُ أَنَّهُ لَا يُحَرِّكُ شَفَتَيْهِ إِلَّا وَهُوَ يَقْرَأُ»
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ali (b. Abdullah al-Madeeni) narrated to us, (he) said: Abu Bakr al-Hanafi (Abdul Kabeer b. Abdul Majeed) narrated to us, (he) said: Katheer b. Zayd (Al-Aslami Al-Madani) narrated to us, From Al-Muttalib (b. Abdullah Al-Hantab), From Kharijah b. Zayd (b. Thaabit), (he) said: Zayd b. Thaabit [radiallah anhu] narrated to me, (he) said: The Prophet [peace be upon him] used to do long recitation in Zuhr and Asr, and used to keep moving his lips, thus I certainly knew that He [peace be upon him] is not moving his lips excpet that he is reciting.
Takhreej: ((Hasan)) See: H. 292.

298.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي هِشَامٍ، قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ جَابِرٍ، عَنْ هِلَالِ بْنِ الْمُنْذِرِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، " صَلَّى بِنَا الظُّهْرَ فَقَرَأَ بِالنَّجْمِ وَالسَّمَاءِ وَالطَّارِقِ ثُمَّ قَالَ: مَا آلُو أَنْ أُصَلِّيَ بِكُمْ صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَشْهَدُ أَنَّ هَذَا كَذَّابٌ ثَلَاثَ مَرَّاتٍ يَعْنِي الْمُخْتَارَ ثُمَّ مَاتَ بَعْدَ ذَلِكَ بِثَلَاثَةِ أَيَّامٍ "
Translation: Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Ali

b. Abi Haashim (Ubaydullah b. Tabrakh) narrated to us, (he) said: Ayyub b. Jaabir (b. Yasaar) narrated to me, From Bilaal b. Al-Mundhir (Al-Hanafi Al-Koofi), From Adee b. Haatim [radiallah anhu] that:

He led us the prayer of Zuhr, thus he recited, Surah Najam and {{Wassama wattaariq}} (two surahs), then said: I will lead you the prayer of the Prophet [peace be upon him].

I bear witness that this meaning Mukhtaar (b. Abi Ubayd) is Kadhaab (Liar). He said this three times, then passed away three days later. [radiallah anhu]

Takhreej: ((Da'eef))

Ayyub b. Jaabir b, Yasaar is Da'eef [Taqreeb at-Tahdheeb: 607], and Bilaal b. Al-Mundhir is Majhool ul-Haal, Ibn Hajar said in at-Taqreeb: "He is Majhool." [784]. One baatil chain of this narration is narrated in Mu'jam al-Kabeer by Al-Tabaraani [101, 102/17 H. 241] from: Ishaaq b. Idrees Al-Aswaari, From Ayyub b. Jaabir, From Sadaqah b. Sa'eed, From Bilaal b. Al-Mundhir, From Adee b. Haatim. This Ishaaq is Kadhaab (Liar) Matrook (Abandoned). [See: Lisaan al-Mizaan: 352/1].

299.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، [ص:71] يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا صَلَاةَ لِمَنْ لَا يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qutaybah (b. Sa'eed) narrated to us, (he) said: Sufyaan (b. Uyainah) narrated to us, From (Ibn Shihaab) Az-Zuhri, From Mahmood (b. Ar-Rabee') [radiallah anhu], From Ubadah b. as-Saamit [radiallah anhu] that:

The Prophet [peace be upon him] said: There is no prayer for the one who does not recite Surah Faatihah.

Takhreej: ((Saheeh))

This narration has passed in the beginning of the book. See: H. 2.

300.

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَعْفَرِ أَبُو عَلِيٍّ بَيَّاعِ الْأَنْمَاطِ عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَمَرَنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أُنَادِيَ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ فَمَا زَادَ»

Translation:

Mahmood (b. Ishaaq Al-Khazaa'ee Al-Bukhaari) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qabeesah narrated to us, (he) said: Sufyaan (ath-Thawri) narrated to us, From Ja'far b. Maimoon (Abu Ali) Bayyaa' Al-Anmaat, From Abu Uthmaan (Abdur Rahmaan b. Mil al-Nahdi), From Abu Hurayrah [radiallah anhu], (he) said:

The Prophet [peace be upon him] commanded me to announce that there is no prayer without Surah Faatihah, thus who does more.

Takhreej: ((Da'eef))

This narration has been passed in the beginning. See: H. 7

In the original (Nuskha), "Qutaybah" is present instead of "Qabeesah", wallahu a'lam.

Benefits:

Besides Ahmed and Abu Dawood, Daraqutni [321/1 H. 1211], Ukaylee [Ad-Du'afa: 190/1], Ibn al-Jarood [Al-Muntaqa: H. 186], Ibn Hibbaan [Mawarid az-Zamaan: H. 453], Haakim [Al-Mustadrak: 239/1], and Abu Nu'aym Al-Asbahani [Hilyat al-Awlia: 124/7] have also narrated it from the chain of Ja'far b. Maimoon. Ja'far b. Maimoon is Da'eef as has been passed under H. 7. While criticizing this hadeeth, Ibn al-Tarkamaani Al-Hanafi said: "Besides the weakness of Ja'far, there is a lot of Ikhtilaaf narrated from him, which changes the meaning." (meaning according to Ibn al-Tarkamaani this hadeeth is Mudtarib) [Johar al-Naqi: 375/2].

The translation and Tahqeeq of Juzz Al-Qira'ah is now completed by Allah's grace. Walhamdulillah